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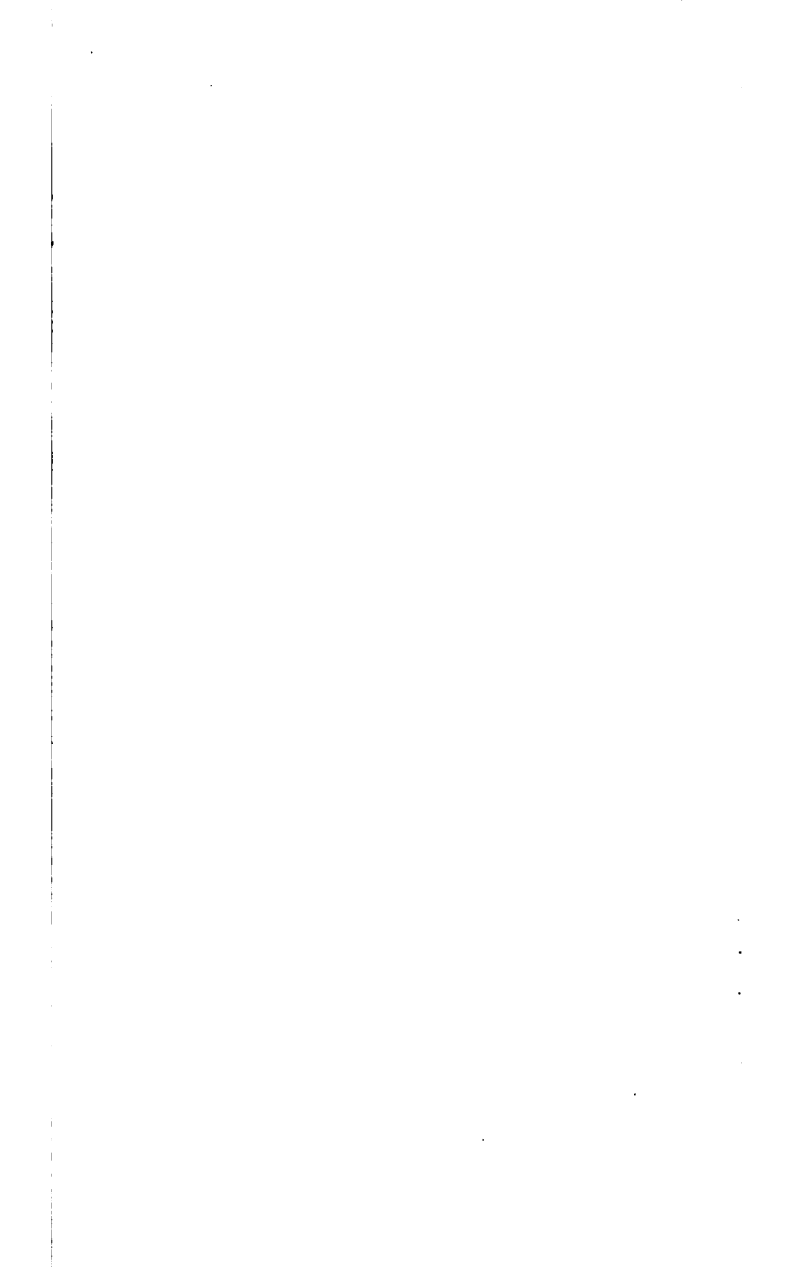
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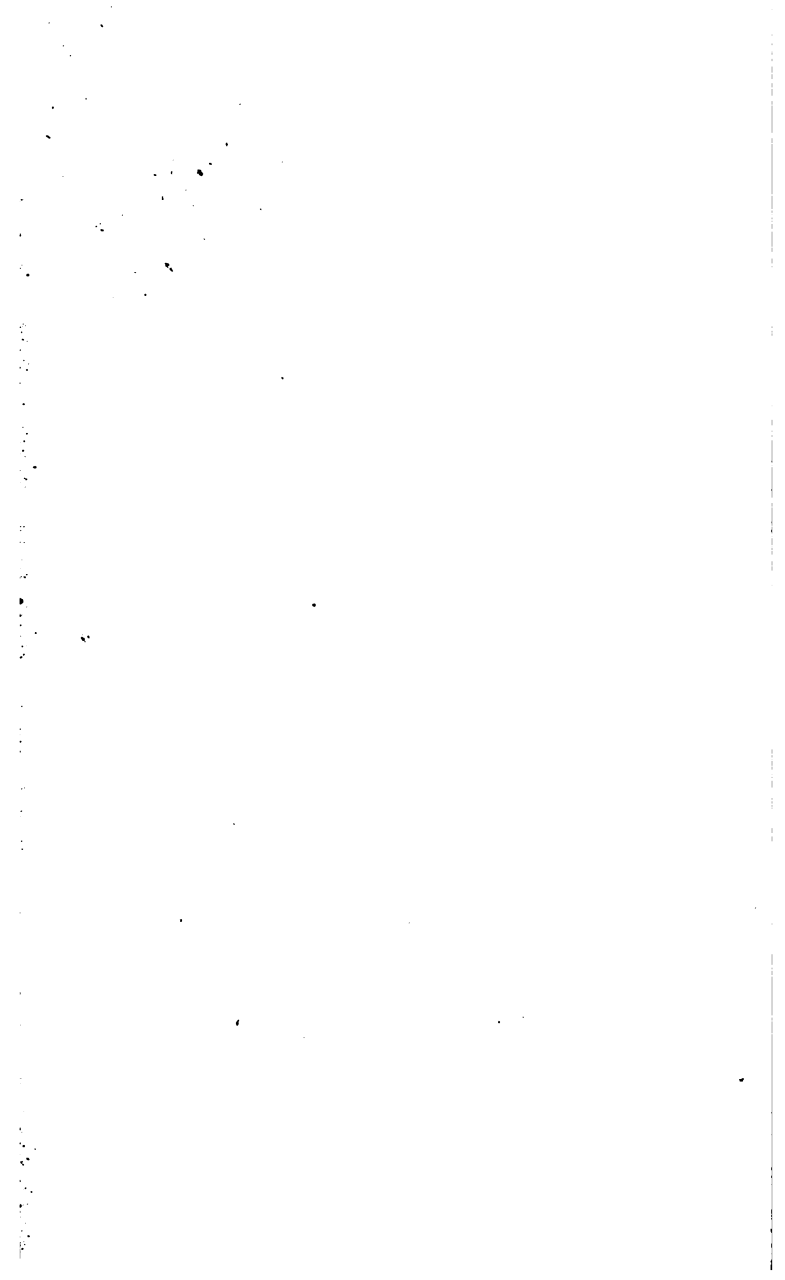


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THE ALCESTIS.

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WITH ENGLISH NOTES, CRITICAL AND EXPLANATORY

FOR THE USE OF SCHOOLS

By JOHN MILNER, B.A.

LATE SCHOLAR OF QUEEN'S COLLEGE, OXFORD

A New Edition

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J. M. Barrow,
"Sic itur ad astra"
"Sic itur ad astra"

TO

THE REV. J. BARROW, D.D.

PRINCIPAL OF ST EDMUND'S HALL, OXFORD;

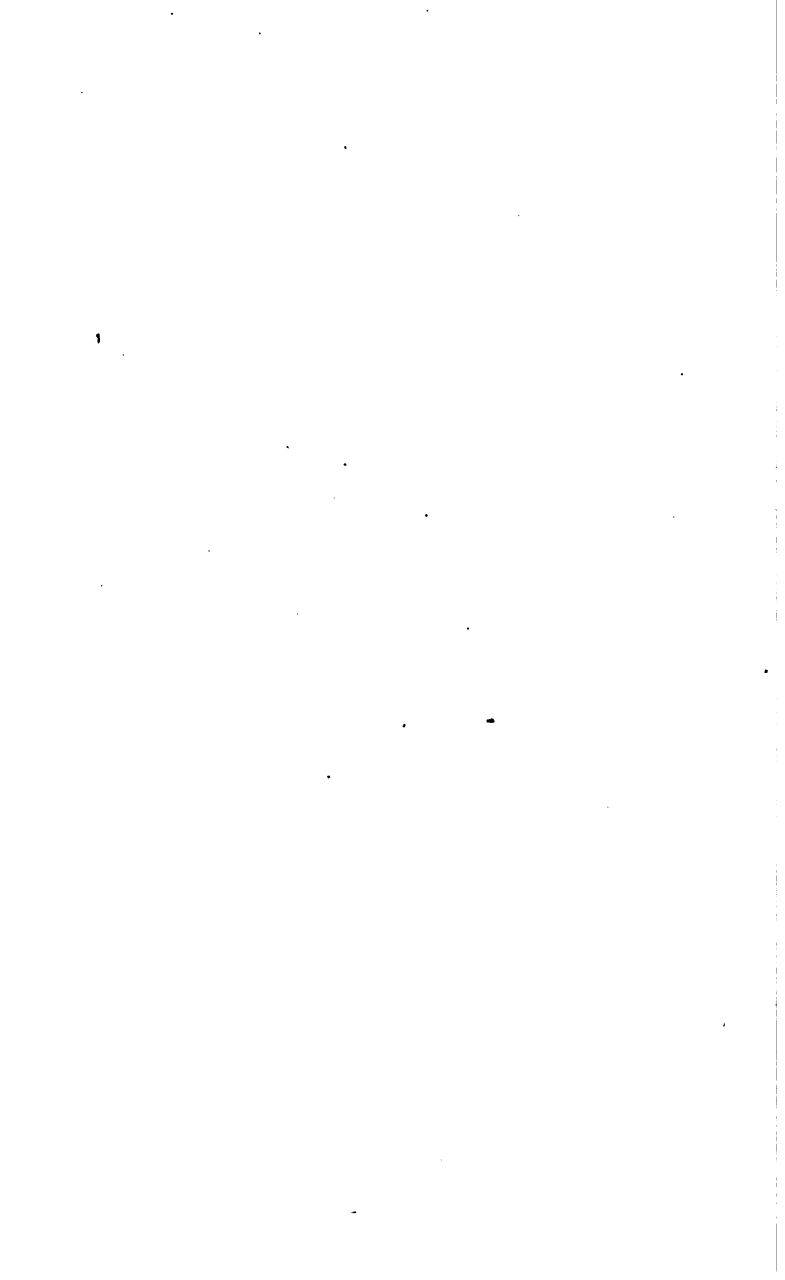
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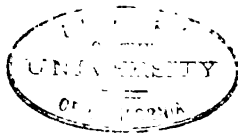
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ACTS OF KINDNESS.





PREFACE TO THE FIRST EDITION,

PUBLISHED IN SYDNEY.

As I might justly be charged with presumption in undertaking to illustrate a part of the Greek Drama, which has had so many splendid annotators, I have thought it incumbent on me to say a few words in the way of explanation and apology. Suffice it to say, that the present publication has arisen solely out of the extreme scarcity in Sydney of separate copies of any Greek Play, suitable for educational purposes, and, but for that fact, would never have been undertaken. Still farther to disarm criticism, I would ask any acknowledged scholar into whose hands it may fall, to bear in mind, that a commentator in Australia, who has not, like Porson, "the whole Bodleian Library in his pocket," is necessarily but very inadequately supplied with materials for classical illustration and research.

SYDNEY, 1853.





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SYDNEY, 1853.

PREFACE TO THE SECOND EDITION.

THE first edition of this Play was said at the time it came out to have been the first Greek Book ever published in the Southern Hemisphere, and as far as I know it yet enjoys the same reputation.

It has been revised as carefully as circumstances admitted, and the Editor begs here to acknowledge his obligations to Mr F. A. Paley, to the Editor of the "Oxford Pocket Classics," and to the German Commentary of Pflugk, edited by Klotz.

H. M. S. EDGAR,
June, 1860.

THE LEGEND OF ADMETUS AND ALCESTIS.

founder of Solcos

CRETHEUS the son of Æolus married Tyro the daughter of his brother Salmonæus. By her he had three sons, Æson, Amythaon, and Pheres. This last built the city of Phæræ, which was named from him: his son Admetus married Alcestis, the daughter of Pelias, a son of Tyro by Poseidon. When Apollo was banished from Olympus, the legend says he became the servant of Admetus, and it was during the period of his service that Admetus sought the hand of Alcestis. Pelias would only give her to him who should yoke a lion and a wild boar to his chariot, and this Admetus effected by the aid of his divine herdsman. Apollo also obtained from the Fates that, when the day appointed for the life of Admetus to terminate should come, he might defer it if any one would die in his place. When the fatal day arrived Admetus implored his aged father and mother to lay down their small remnant of life for his sake, but they were deaf to his prayers. With a generous self-devotion Alcestis proffered herself as the substitute. She therefore died, and was laid in the tomb; but Hercules happening to come just at this time to the house of Admetus, and hearing what had occurred, went and sat at the tomb, and when Death (or according to others Hades himself) came, he seized him, and forced him to resign his victim, whom he then restored to her husband.—Keightley's *Mythology*, p. 306.

THE MYTHIC TALE OF APOLLO SERVING ADMETUS.

WHEN *Æsculapius* had become famous for his healing powers, and extended them so far as to restore the dead to life, he drew on himself the enmity of *Hades*, on whose complaint *Zeus* with his thunder deprived him of his life. *Apollo* incensed slew the *Cyclopes* who had forged the thunderbolts, for which bold deed *Zeus* was about to hurl him down to *Tartarus*, but, on the entreaty of *Leto*, he was so far mollified as to be content with the offender's becoming a servant to a mortal man for the space of a year. *Admetus*, King of *Pheræ*, in *Thessaly*, was the person selected to be honoured by the service of the God, who, according to the more dignified and probable view of the mythe, pastured this prince's flocks and herds on the verdant banks of the river *Amphrysus*, making the kine under his charge all bear twins; while according to another he discharged for him even the most servile offices. When the term of his servitude was expired, he was permitted to return to *Olympus*.

In this mythic legend, *Müller* sees matter of deeper import than might at first sight be supposed. According to the *Delphian* tradition, it was for slaying the *Python* that the God was condemned to servitude. Every eighth year the combat with the *Python* was the subject of a mimic representation at *Delphi*. A boy who personated *Apollo*, having in mimic show slain the *Python*, fled and took his way along the *Sacred Road* to the vale of *Tempe* in the North of *Thessaly*, to be purified as it were from the guilt of bloodshed; and having there plucked a branch of bay, in

imitation of the act of the God, he returned to Delphi at the head of a *theoria*.

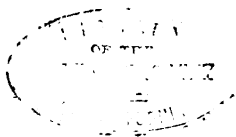
This mimic flight also represented the servitude of the God, which the legend placed at Pheræ in Thessaly. Müller, therefore, who views in the whole transaction a deep moral sense, and a design to impress upon the minds of men a vivid idea of the guilt of bloodshed, by representing even the pure God Apollo as being punished for slaying the Python, a being of demon-origin, deems the original legend to have been a still bolder stretch of fancy, and that it was to the God of the under-world, to Hades himself, that Apollo was obliged to become a servant. This hypothesis, he thinks, is confirmed by the names which occur in the legend; for Admetus, he says, must have been an epithet of Hades; Clymene, the name of Admetus' mother, is one of Persephone; and Pheræ was a town sacred to the Goddess Hecate, who was connected with the lower-world. Cf. Keightley's *Mythology*, pp. 121, 122.

From the *διδασκαλίαι* recently recovered by Gul. Dindorf from a Vatican MS., No. 909, we now know that the *Alcestis* was acted in *Ol.* 85. 2, B.C. 439, during the Archonship of Glaucinus. Sophocles gained the first prize, Euripides the second, with a tetralogy containing the "*Cressæ*, *Alcmæon* on the *Psophis*, *Telephus*, and the *Alcestis*."

A tetralogy consisted of three Tragedies, and one Satyric Play; and as the *Alcestis* here occupies the place of the Satyric play, its comic character (as Gaisford has remarked) may be probably ascribed to that circumstance.

"There is much mystery as to the meaning of the strange legends embodied in this play,—the service of Apollo in the house of a mortal man, and the restoration to life of a mortal who had already passed the dread threshold. Of the antiquity of them we have no certain information; Homer is thought indeed to allude to the *θηρεία* of Apollo in *Il.* II.

763-7, and Hesiod records that which our poet has alleged as the direct cause of it, viz. the slaying of Æsculapius (*Frag.* 34, ed. Goettling). Hermann thinks he can detect in the former event an allusion to the cultus of Apollo introduced at Delphi, and afterwards driven out to the neighbouring town of Pheræ, where the devotees of that worship were hospitably received till they recovered their former footing. We may observe, however, without irreverence, that no fact seems to have been more firmly impressed on the minds of eastern nations from the earliest antiquity, than that the humiliation of the divine Being to the lot of humanity for a certain period was an event essential to the destiny of the human race. As for the forcible recovery of Alcestis, and the doctrine of a vicarious death, why should we not suppose that they are symbolical of the inevitable decrees of fate, which nothing but a voluntary substitute on the one hand and a superhuman coercion on the other could arrest? It is thus that Prometheus is not to be delivered from his tortures by death, till Chiron consents to die in his place." *Puicy.*

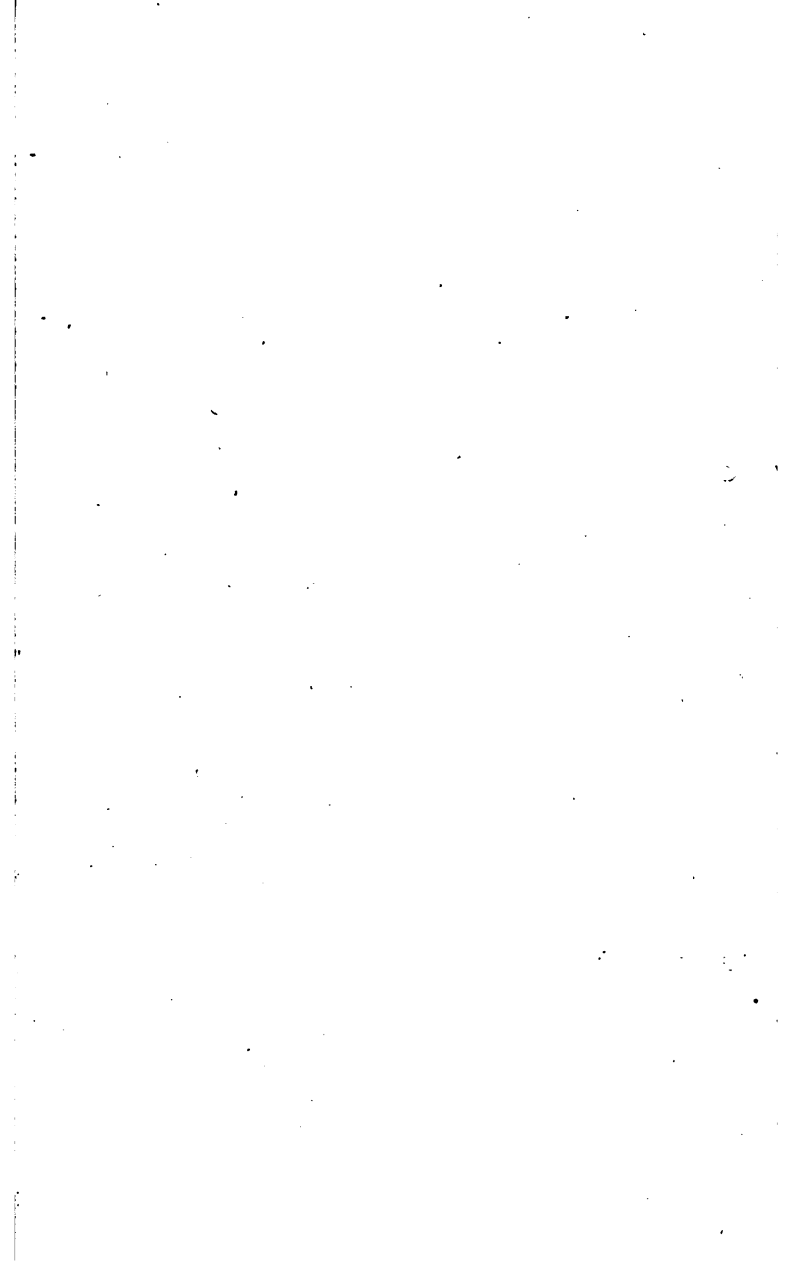


ADVERTISEMENT.

THIS new edition of the "*Alcestis*" of Euripides has been carefully revised and corrected, and the editor begs to acknowledge his obligations to Mr. F. A. Paley, the editor of several of the plays of Æschylus; to the Editor of the "Oxford Pocket Classics;" and to the German Commentary of Pflugk, edited by Klotz.

Uniform with this volume, the publishers have issued the "*Antigone*" of Sophocles, by the same editor; the "*Œdipus Tyrannus*" of Sophocles, by Mr. Henry Young; the "*Hecuba*" and "*Medea*" of Euripides, by Mr. W. Brownrigg Smith, M.A.; the "*Prometheus Vincetus*" and the "*Septem contra Thebas*" of Æschylus, by the Rev. James Davies, M.A., of Moor Court, late Scholar of Lincoln College, Oxford; and the "*Acharnenses*" of Aristophanes, by Mr. C. S. T. Townshead, M.A., Fellow of Jesus College, Cambridge, who is also preparing for press the "*Rana*" of Aristophanes; the "*Ajax*" and "*Œdipus Coloneus*" of Sophocles, and the "*Persæ*" of Æschylus.

March, 1868.





ΑΛΚΗΣΤΙΣ.

ΑΠΟΛΛΩΝ.

ὦ δώματ' Ἀδμήτει, ἐν οἷς ἔτλην ἐγὼ
θῆσαν τράπεζαν αἰνέσαι, θεός περ ὦν.
Ζεὺς γὰρ κατακτὰς παῖδα τῶν ἐμὸν αἴτιος
Ἄσκληπιόν, στέρνοισιν ἐμβαλὼν φλόγα·
οὐ δὴ χολωθεὶς τέκτονας δίον πυρὸς 5
κτείνω Κύκλωπας· καί με θητεύειν πατῆρ
θητηῶ παρ' ἀνδρὶ τῶνδ' ἄποιν' ἠνάγκασεν.
ἐλθὼν δὲ γαῖαν τήνδ' ἐβουφόρβουον ξένω,
καὶ τόνδ' ἔσωζον οἶκον ἐς τόδ' ἡμέρας.
ὄσιου γὰρ ἀνδρὸς ὄσιος ὦν ἐτύγχανον, 10
παιδὸς Φέρητος, ὃν θανεῖν ἐρρυσάμην,
Μοίρας δολώσας· ἤνεσαν δέ μοι θεαὶ
Ἄδμητον Ἄιδην τὸν παραντικ' ἐκφυγεῖν,
ἄλλον διαλλάξαντα τοῖς κάτω νεκρόν.
πάντας δ' ἐλέγξας καὶ διεξελθὼν φίλους, 15
πατέρα γεραιάν θ' ἢ σφ' ἔτικτε μητέρα,
οὐχ ἦρε πλὴν γυναικὸς ἣτις ἤθελε
θανεῖν πρὸ κείνου μῆδ' ἔτ' εἰσορᾶν φάος,
ἢ νῦν κατ' οἶκους ἐν χεροῖν βαστάζεται
ψυχορραγοῦσα· τῆδε γὰρ σφ' ἐν ἡμέρᾳ 20
θανεῖν πέπρωται καὶ μεταστῆναι βίον.

ἔγω δὲ, μὴ μίασμά μ' ἐν δόμοις κίχη,
 λείπω μελάθρων τῶνδε φιλτάτην στέγην.
 ἤδη δὲ τόνδε Θάνατον εἰσορῶ πέλας,
 ἱερῇ θανόντων, ὅς νιν εἰς Ἄιδου δόμους 25
 μέλλει κατάξειν· συμμέτρως δ' ἀφίκετο
 φρουρῶν τόδ' ἡμαρ, ᾧ θανεῖν αὐτὴν χρεών.

ΘΑ. ᾄ ᾄ.

τί σὺ πρὸς μελάθροις; τί σὺ τῆδε πολεῖς,
 Φοῖβ'; ἀδικεῖς αὖ τιμὰς ἐνέρων 30
 ἀφοριζόμενος καὶ καταπαύων.
 οὐκ ἤρκεσέ σοι ἴκρον Ἀδμήτου
 διακωλύσαι, Μοίρας δολίφ
 σφήλαντι τέχνη; νῦν δ' ἐπὶ τῆδ' αὖ
 χέρα τοξήρη φρουρεῖς ὀπλίσας, 35
 ἣ τόδ' ὑπέστη πόσιν ἐκλύσασ'
 αὐτὴ προθανεῖν Πελίου παῖς.

ΑΠ. θάρσει· δίκην τοι καὶ λόγους κεδνοὺς ἔχω.

ΘΑ. τί δῆτα τόξων ἔργον, εἰ δίκην ἔχεις;

ΑΠ. σὺνθηες αἰεὶ ταῦτα βαστάζειν ἐμοί. 40

ΘΑ. καὶ τοῖσδέ γ' οἴκοις ἐκδίκως προσωφελεῖν.

ΑΠ. φίλου γὰρ ἀνδρὸς συμφοραῖς βαρύνομαι.

ΘΑ. καὶ νοσφιεῖς με τοῦδε δευτέρου νεκροῦ;

ΑΠ. ἀλλ' οὐδ' ἐκείνον πρὸς βίαν σ' ἀφειλόμην.

ΘΑ. πῶς οὖν ὑπὲρ γῆς ἐστι κού κάτω χθονός; 45

ΑΠ. δάμαρτ' ἀμείψας, ἣν σὺ νῦν ἤκεις μέτα.

ΘΑ. κἀπάξομαί γε νερτέραν ὑπὸ χθόνα.

ΑΠ. λαβῶν ἴθ'. οὐ γὰρ οἶδ' ἂν εἰ πείσαιμί σε.

ΘΑ. κτείνειν γ' ὃν ἂν χρῆ; τοῦτο γὰρ τετάγμεθα.

ΑΠ. οὐκ, ἀλλὰ τοῖς μέλλουσι θάνατον ἐμβαλεῖν. 50

ΘΑ. ἔχω λόγον δὴ καὶ προθυμίαν σέθεν.

- ΑΠ. ἔστ' οὖν ὅπως Ἄλκηστις ἐς γῆρας μόλοι;
 ΘΑ. οὐκ ἔστι· τιμαῖς καμὲ τέρπεσθαι δόκει.
 ΑΠ. οὔτοι πλέον γ' ἂν ἢ μίαν ψυχὴν λάβοις.
 ΘΑ. νέων φθινόντων μεῖζον ἄρνημαι γέρας. 55
 ΑΠ. κὰν γραῦς ὄληται, πλουσίως ταφήσεται.
 ΘΑ. πρὸς τῶν ἐχόντων, Φοίβε, τὸν νόμον τίθης.
 ΑΠ. πῶς εἶπας; ἀλλ' ἢ καὶ σοφὸς λέληθας ὦν;
 ΘΑ. ὠνοῖντ' ἂν οἷς πάρεστι γηραιοὺς θανεῖν.
 ΑΠ. οὔκουν δοκεῖ σοι τήνδε μοι δοῦναι χάριν; 60
 ΘΑ. οὐ δῆτ': ἐπίστασαι δὲ τοὺς ἐμούς τροπούς.
 ΑΠ. ἐχθροὺς γε θνητοῖς καὶ θεοῖς στυγουμένους.
 ΘΑ. οὐκ ἂν δύναιο πάντ' ἔχειν ἂ μὴ σε δεῖ.
 ΑΠ. ἢ μὴν σὺ παύσει καίπερ ὠμὸς ὦν ἄγαν·
 τοῖος Φέρητος εἰσι πρὸς δόμους ἀνὴρ, 65
 Εὐρυσθέως πέμψαντος ἵππειον μέτα
 ὄχημα Θρήκης ἐκ τόπων δυσχειμέρων,
 ὃς δὴ ξενωθείς τοῖσδ' ἐν Ἀδμήτου δόμοις
 βία γυναῖκα τήνδε σ' ἐξαιρήσεται.
 [κοῦθ' ἢ παρ' ἡμῶν σοι γενήσεται χάρις 70
 δράσεις θ' ὁμοίως ταῦτ', ἀπεχθήσει τ' ἐμοί.]
 ΘΑ. πόλλ' ἂν σὺ λέξας οὐδὲν ἂν πλέον λάβοις·
 ἢ δ' οὖν γυνὴ κάτεισιν εἰς Ἄιδου δόμους.
 στείχω δ' ἐπ' αὐτήν, ὡς κατάρξωμαι ξίφει·
 ἱερὸς γὰρ οὗτος τῶν κατὰ χθονὸς θεῶν 75
 ὅτου τόδ' ἔγχος κρατὸς ἀγνίσθη τρίχα.
 ΗΜ. τί ποθ' ἡσυχία πρόσθεν μελάθρων;
 τί σεσίγηται δόμος Ἀδμήτου;
 ΗΜ. ἀλλ' οὐδὲ φίλων πέλας οὐδεῖς,
 ὅστις ἂν εἶποι 80
 πότερον φθιμένην βασιλείαν

πενθεῖν, ἢ ζῶσ'

ἔτι φῶς λείσσει Πελίου παῖς

Ἄλκηστις, ἐμοὶ πᾶσι τ' ἀρίστη

δόξασα γυνή

πόσιν εἰς αὐτῆς γεγενῆσθαι.

85

ΗΜ. κλύει τις ἢ στεναγμὸν ἢ

στρ.

χερῶν κτύπον κατὰ στέγας

ἢ γόον ὡς πεπραγμένων;

οὐ μὰν οὐδέ τις ἀμφιπόλῳ

στατίζεται ἀμφὶ πύλας.

90

εἰ γὰρ μετακύμιος ἄτας,

ᾧ Παιῶν, φανείης.

ΗΜ. οὐ τᾶν φθιμένης γ' ἐσιώπων.

ΗΜ. οὐ γὰρ δὴ φροῦδος γ' ἐξ οἴκων νέκως ἦδη.

ΗΜ. πόθεν; οὐκ αὐχῶ. τί σε θαρσύνει;

95

ΗΜ. πῶς ἂν ἔρημον τάφον Ἄδμητος

κεδνῆς ἂν ἔπραξε γυναικός;

ΗΜ. πυλῶν πάροιθε ἔ' οὐχ ὀρῶ

ἀντ.

πηγαῖον ὡς νομίζεται

χέρμηξ ἐπὶ φθιτῶν πύλαις,

100

χαίτα τ' οὐκ ἐπὶ προθύροις

τομαῖος, ἃ δὴ νεκύων

πένθει πέτκει, οὐ νεολαία

δοῦπαι χεῖρ γυναικῶν.

ΗΜ. καὶ μὴν τάδε κύριον ἦμαρ,

105

ΗΜ. τί τῶδ' αὐδάς;

ΗΜ. ᾧ χρή σφε μαλεῖν κατὰ γαίας.

ΗΜ. ἔθιγες ψυχῆς, ἔθιγες δὲ φρενῶν.

ΗΜ. χρή τῶν ἀγαθῶν διακναιομένων

πενθεῖν ὅστις

110

χρηστός ἀπ' ἀρχῆς κενόμισται.

- ΧΘ. ἀλλ' οὐδὲ βασκληρίαν στρ.
 ἔσθ' ὅποι τις αἴας
 στείλας ἢ Λυκίας
 εἴτ' ἐπὶ τὰς ἀνύδρους 115
 Ἀμμωνίδας ἔδρας
 δυστάνου παραλύσαι
 ψυχᾶν· μόρος γὰρ ἀπότομος
 πλάθει· θεῶν δ' ἐπ' ἐσχάrais
 οὐκ ἔχω ἐπὶ τίνα 120
 μηλοθύταν πορευθῶ.
 μόνος δ' ἄν, εἰ φῶς τόδ' ἦν
 ὄμμασιν θεδορκῶς ἀντ.
 Φοίβου παῖς, προλιπέυς'
 ἦλθεν ἔδρας σκοτίας 125
 Ἄϊδα τε πυλώνας·
 δμαθέντας γὰρ ἀνίστη,
 πρὶν αὐτὸν εἶλε διόβολον
 πλάκτρον πυρὸς κεραυνίου.
 νῦν δὲ τίν' ἐπὶ βίον 130
 ἐλπίδα προσδέχωμαι;
 πάντα γὰρ ἤδη τετέλειται
 βασιλεῦσιν,
 πάντων δὲ θεῶν ἐπὶ βωμοῖς
 αἰμόρραντοι θυσίαι πλήρεις, 135
 οὐδ' ἔστι κακῶν ἄκος οὐδέν.
 ἀλλ' ἢδ' ὀπαδῶν ἐκ δόμων τις ἔρχεται
 δακρυρροοῦσα· τίνα τύχην ἀκούσομαι;
 πενθεῖν μὲν, εἴ τι δεσπότηισι τυγχάνει,
 συγγνωστόν· εἰ δ' ἔτ' ἐστὶν ἔμψυχος γυνή 140

εἴτ' οὖν ὄλωλεν εἰδέναι βουλοίμεθ' ἄν.

ΘΕΡΑΠΙΑΝΑ. καὶ ζῶσαν εἰπεῖν καὶ θανούσαν
ἔστι σοι.

ΧΟ. καὶ πῶς ἂν αὐτὸς κατθάνοι τε καὶ βλέποι;

ΘΕ. ἤδη προωπῆς ἔστι καὶ ψυχορραγεῖ.

ΧΟ. ὦ τλήμον, οἷας οἶος ὦν ἀμαρτάνεις.

ΘΕ. οὐπω τόδ' οἶδε δεσπότης, πρὶν ἂν πάθῃ. 145

ΧΟ. ἐλπίς μὲν οὐκέτ' ἔστι σώζεσθαι βίον;

ΘΕ. πεπρωμένη γὰρ ἡμέρα βιάζεται.

ΧΟ. οὐκουν ἐπ' αὐτῇ πράσσεται τὰ πρόσφορα;

ΘΕ. κόσμος γ' ἔτοιμος, ᾧ σφε συνθάψει πόσις.

ΧΟ. ἴστω νυν εὐκλεῆς γε κατθανουμένη 150

γυνή τ' ἀρίστη τῶν ὑφ' ἡλίφ μακρῶ.

ΘΕ. πῶς δ' οὐκ ἀρίστη; τίς δ' ἐναντιώσεται;

τί χρὴ γενέσθαι τὴν ὑπερβεβλημένην

γυναῖκα; πῶς δ' ἂν μᾶλλον ἐνδείξαιτό τις

πόσιν προτιμῶσ' ἢ θέλουσ' ὑπερθανεῖν; 155

καὶ ταῦτα μὲν δὴ πᾶσ' ἐπίσταται πόλις·

ἃ δ' ἐν δόμοις ἔδρασε θαυμάσει κλύων.

ἐπεὶ γὰρ ἤσθεθ' ἡμέραν τὴν κυρίαν

ἤκουσαν, ὕδασι ποταμίους λευκὸν χρῶα

ἐλούσατ', ἐκ δ' ἐλούσα κεδρίνων δόμων 160

ἐσθῆτα κόσμον τ' εὐπρεπῶς ἠσκήσατο,

καὶ σταῖσα πρόσθεν ἐστίας κατηύξατο,

δέσποιν', ἐγὼ γὰρ ἔρχομαι κατὰ χθονός,

πανύστατόν σε προσπίτνουσ' αἰτήσομαι,

τέκν' ὀρφανεύσαι τὰμὰ, καὶ τῷ μὲν φίλην 165

σύζευξον ἄλοχον, τῇ δὲ γενναῖον πόσιν.

μηδ' ὥσπερ αὐτῶν ἢ τεκοῦσ' ἀπόλλυμαι

θανεῖν ἄωρους παῖδας, ἀλλ' εὐδαίμονας

ΑΛΚΗΣΤΙΣ.

ἐν γῆ πατρώα τερπνὸν ἐκπλῆσαι βίον.
 πάντας δὲ βωμοὺς οἱ κατ' Ἀδμήτου δόμους 170
 προσῆλθε κᾶξέστεψε καὶ προσηύξατο,
 πτόρθων ἀποσχίζουσα μυρσίνης φόβην,
 ἄκλαυστος, ἀστένακτος, οὐδὲ τούπιον
 κακὸν μεθίστη χρωτὸς εὐειδῆ φύσιν.
 κᾶπειτα θάλαμον ἐσπεσοῦσα καὶ λέχος, 175
 ἐνταῦθα δὴ ἴδακρυσσε καὶ λέγει τάδε,
 ὦ λέκτρον, ἔνθα παρθένοι' ἔλυσ' ἐγὼ
 κορεύματ' ἐκ τοῦδ' ἀνδρὸς, οὗ θνήσκω πέρι,
 χαῖρ'· οὐ γὰρ ἐχθαίρω σ'. ἀπώλεσας δέ με
 μόνην· προδοῦναι γάρ σ' ὀκνοῦσα καὶ πόσιν 180
 θνήσκω. σέ δ' ἄλλη τις γυνὴ κεκτήσεται,
 σώφρων μὲν οὐκ ἂν μᾶλλον, εὐτυχὴς δ' ἴσως.
 κυνεῖ δὲ προσπίτνουσα, πᾶν δὲ δέμνιον
 ὀφθαλμοτέγκτω δεύεται πλημμυρίδι.
 ἐπεὶ δὲ πολλῶν δακρύων εἶχεν κόρον, 185
 στεῖχει πρόνωπῆς ἐκπεσοῦσα δεμνίων,
 καὶ πολλὰ θάλαμον ἐξιοῦσ' ἐπεστράφη,
 κᾶρριψεν αὐτὴν αὖθις ἐς κοίτην πάλιν.
 παῖδες δὲ πέπλων μητρὸς ἐξηρητημένοι
 ἔκλαιον· ἢ δὲ λαμβάνουσ' ἐν ἀγκάλαις 190
 ἡσπάζετ' ἄλλοτ' ἄλλον, ὡς θανουμένη.
 πάντες δ' ἔκλαιον οἰκέται κατὰ στέγας
 δέσποιναν οἰκτείροντες. ἢ δὲ δεξιᾶν
 προὔτειν' ἐκάστω, κοῦτις ἦν οὕτω κακὸς
 ὃν οὐ προσεῖπε καὶ προσερρήθη πάλιν. 195
 τοιαῦτ' ἐν οἴκοις ἐστὶν Ἀδμήτου κακά.
 καὶ κατθανῶν τ' ἂν ὄλετ', ἐκφυγῶν δ' ἔχει
 τοσοῦτον ἄλγος, οὗ ποτ' οὐ λελήσεται.

- ΧΟ. ἢ που στεναῖζει τοισὶδ' Ἀδμήτος κακοῖς,
 ἐσθλῆς γυναικὸς εἰ στερηθῆναί σφε χρή;
- ΘΕ. κλαίει γ', ἄκοιτιν ἐν χερσῶν φίλην ἔχων, 200
 καὶ μὴ προδοῦναι λίσσεται, τὰμῆχανα
 ζητῶν· φθίνει γὰρ καὶ μαραίνεται νόσφ
 παρειμένη γε, χειρὸς ἄθλιον βάρος.
 ὅμως δὲ καίπερ σμικρὸν ἐμπνέουσ' ἔτι 205
 βλέψαι πρὸς ἀνγὰς βούλεται τὰς ἡλίου,
 ὡς οὔποτ' αὔθις, ἀλλὰ νῦν πανύστατον
 ἀκτίνα κύκλον θ' ἡλίου προσόψεται.
 ἀλλ' εἶμι καὶ σὴν ἀγγελῶ παρουσίαν·
 οὐ γάρ τι πάντες εὖ φρονούσι κοιράνοισ, 210
 ὥστ' ἐν κακοῖσιν εὐμενεῖς παρεστάναι.
 σὺ δ' εἰ παλαιὸς δεσπότης ἐμοῖς φίλος.
- ΧΟ. α'. ἰὼ Ζεῦ, τίς ἂν πᾶ πόρος κακῶν στρ. α'.
 γένοιτο καὶ λύσις τύχῃς ἃ πάρεστι κοιράνοισ;
 β'. ἔξεισί τις; ἢ τέμω τρίχᾶ, 215
 καὶ μέλανα στολμὸν πέπλων ἀμφιβαλώμεθ' ἤδη;
 γ'. δῆλα μὲν, φίλοι,
 δηλά γ', ἀλλ' ὅμως
 θεοῖσιν εὐχώμεσθα· θεῶν γὰρ δύναμις μεγίστα.
- δ'. ὠναξ Παιᾶν, 220
 ἔξευρε μηχανάν τιν' Ἀδμήτῳ κακῶν,
 ε'. πόριζε δὴ πόριζε· καὶ πάρος γὰρ
 τοῦδ' ἐφεῦρες, καὶ νῦν
 λυτήριος ἐκ θανάτου γενοῦ,
 φόνιόν τ' ἀπόκασσον Ἄιδαν. 225
- στ'. παπαῖ, φεῦ, παπαῖ, φεῦ· ἰὼ, ἰώ. ἀντ. α'. 226
 ὦ παῖ Φέρητος, οἱ ἔπραξας δάμαρτος σᾶς στε-
 ρεῖς.

- ζ. ἄρ' ἄξια καὶ σφαγᾶς τάδε, 229
καὶ πλεόν ἢ βρόχῳ δέρην οὐρανίῳ πελάσ-
σαι; 230
- η'. τὰν γὰρ οὐ φίλαν, 231α
ἀλλὰ φιλτάταν 231β
γυναῖκα κατθανοῦσαν εἰν ἄματι τῷδ' ἐπόψει.
- θ'. ἰδοὺ ἰδοὺ,
ἦδ' ἐκ δόμων δὴ καὶ πόσις πορεύεται.
- ι'. βόασον ὦ, στέναξον ὦ Φεραία 235
χθῶν, τὰν ἀρίσταν 236α
γυναῖκα μαραινόμεναν νόσῳ 236β
κατὰ γᾶς, χθόνιον παρ' Ἄιδαν. 237
- ΧΟ. οὔποτε φήσω γάμον εὐφραίνειν
πλεόν ἢ λυπεῖν, τοῖς τε πάροιθεν
τεκμαιρόμενος καὶ τάσδε τύχας
λεύσσων βασιλέως, ὅστις ἀρίστης 240
ἀπλακῶν ἀλόχου τῆσδ' ἀβίωτον
τὸν ἔπειτα χρόνον βιοτεύσει.
- ΑΛ. Ἄλιε καὶ φάος ἀμέρας, στρ. β'.
οὐράνιαί τε δῖναι νεφέλας δρομαίου,
- ΑΔ. ὄρᾱ σε κάμῃ, δύο κακῶς πεπραγότας, 245
οὐδὲν θεοὺς δράσαντας ἀνθ' ὅτου θανεῖ.
- ΑΛ. γαῖά τε καὶ μελάθρων στέγαι ἀντ. β'.
νυμφίδιοί τε κοῖται πατρώας Ἰωλκοῦ. 248, 9
- ΑΔ. ἔπαιρε σαυτήν, ὦ τάλαινα, μὴ προδῶς· 250
λίσσου δὲ τοὺς κρατοῦντας οἰκτεῖραι θεοῖς.
- ΑΛ. ὄρῳ δίκωπον ὄρῳ σκάφος, στρ. γ'.
νεκύων δὲ πορθμεὺς
ἔχων χέρ' ἐπὶ κοντῷ Χάρων μ' ἤδη καλεῖ· τί
μέλλεις;

ἐπείγου· σὺ κατείργεις. τάδε τοί με σπερχό-
μενος ταχύνει. 255, 6

ΑΔ. οἴμοι· πικράν γε τήνδε μοι ναυκληρίαν
ἔλεξας. ὦ δύσδαιμον, οἶα πάσχομεν.

ΑΛ. ἄγει μ' ἄγει μέ τις, οὐχ ὀρᾶς; ἀντ. γ.
νεκύνων ἐς αὐλᾶν 259

ὑπ' ὀφρύσι κυαναυγέσι βλέπων πτερωτὸς Ἄιδας.
τί ρέξεις; ἄφες. οἶαν ὁδὸν ἂ δειλαιοτάτα προ-
βαίνω.

ΑΔ. οἰκτρὰν φίλοισιν, ἐκ δὲ τῶν μάλιστ' ἐμοὶ
καὶ παισίν, οἷς δὴ πένθος ἐν κοινῷ τόδε. 265

ΑΛ. μέθετε μέθετέ μ' ἦδη. ἐπῶδ.

κλίνατ', οὐ σθένω ποσί.

πλησίον Ἄιδας·

σκοτία δ' ἐπ' ὄσσοις

νύξ ἐφέρπει.

τέκνα τέκν', οὐκέτι δὴ 270

οὐκέτι μάτηρ σφῶν ἔστιν.

χαίροντες, ὦ τέκνα, τόδε φάος ὀρῶτον.

ΑΔ. οἴμοι· τόδ' ἔπος λυπρὸν ἀκούω
καὶ παντὸς ἐμοὶ θανάτου μείζον.
μὴ πρὸς σε θεῶν τλῆς με προδοῦναι, 275

μὴ πρὸς παίδων, οὓς ὀρφανεῖς,

ἀλλ' ἄνα τόλμα·

σοῦ γὰρ φθιμένης οὐκέτ' ἂν εἶην·

ἐν σοὶ δ' ἐσμέν καὶ ζῆν καὶ μὴ·

σὴν γὰρ φιλίαν σεβόμεσθα.

ΑΛ. Ἄδμηθ', ὀρᾶς γὰρ τὰμὰ πράγμαθ' ὡς
ἔχει, 280

λέξαι θέλω σοὶ πρὶν θανεῖν ἂ βούλομαι.

ἐγὼ σε πρεσβεύουσα κἀντὶ τῆς ἐμῆς
 ψυχῆς καταστήσασα φῶς τόδ' εἰσορᾶν,
 θνήσκω· παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν,
 ἀλλ' ἄνδρα τε σχεῖν Θεσσαλῶν ὃν ἤθελον, 285
 καὶ δῶμα ναίειν ὄλβιον τυραννίδι,
 οὐκ ἠθέλησα ζῆν ἀποσπασθεῖσά σου
 ζῆν παισὶν ὀρφανοῖσιν· οὐδ' ἐφείσάμην
 ἤβης ἔχουσα δῶρ', ἐν οἷς ἑτερπόμην.
 καίτοι σ' ὁ φύσας χῆ τεκοῦσα προὔδοσαν, 290
 καλῶς μὲν αὐτοῖς κατθανεῖν ἦκον βίου,
 καλῶς δὲ σῶσαι παῖδα κεῦκλεῶς θανεῖν.
 μόνος γὰρ αὐτοῖς ἦσθα, κοῦτις ἐλπίς ἦν
 σαῶ κατθανόντος ἄλλα φιτύσειν τέκνα.
 καὶ γὼ τ' ἂν ἔζων καὶ σὺ τὸν λοιπὸν χρόνον, 295
 κοῦκ ἂν μονωθείς σῆς δάμαρτος ἔστενες,
 καὶ παῖδας ὀρφάνευες. ἀλλὰ ταῦτα μὲν
 θεῶν τις ἐξέπραξεν ὥσθ' οὕτως ἔχειν.
 εἶεν· σύ νῦν μοι τῶνδ' ἀπόμνησαι χάριν·
 αἰτήσομαι γάρ σ' ἀξίαν μὲν οὐποτε. 300
 ψυχῆς γὰρ οὐδέν ἐστι τιμιώτερον·
 δίκαια δ', ὡς φήσεις σύ· τούσδε γὰρ φιλεῖς
 οὐχ ἦσσον ἢ ἄγὼ παῖδας, εἶπερ εὖ φρονεῖς·
 τούτους ἀνάσχου δεσπότης ἐμῶν δόμων,
 καὶ μὴ ἰπιγῆμης τοῖσδε μητρυιὰν τέκνοις, 305
 ἦτις κακίων οὐσ' ἐμοῦ γυνὴ φθόνῳ
 τοῖς σοῖσι κάμοις παισὶ χεῖρα προσβαλεῖ.
 μὴ δῆτα δράσης ταῦτά γ', αἰτούμαί σ' ἐγώ.
 ἐχθρὰ γὰρ ἢ ἴπιουσα μητρυιὰ τέκνοις
 τοῖς πρόσθ', ἐχίδνης οὐδὲν ἠπιωτέρα. 310
 καὶ παῖς μὲν ἄρσιν πατέρ' ἔχει πύργον μέγαν,

[ὄν καὶ προσεῖπε καὶ πρόσερρήθη πάλιν.]
 σὺ δ' ὦ τέκνον μοι πῶς κορευθήσει καλῶς;
 ποίας τυχοῦσα συζύγου τῷ σῷ πατρί;
 μή σοί τιν' αἰσχρὰν προσβαλοῦσα κληδόνα 315
 ἦβης ἐν ἀκμῇ σοὺς διαφθεῖρη γάμους.
 οὐ γάρ σε μήτηρ οὔτε νυμφεύσει ποτὲ
 οὔτ' ἐν τόκοισι σοῖσι θαρσυνεῖ, τέκνον,
 παροῦσ', ἴν' οὐδὲν μητρός εὐμενέστερον.
 δεῖ γὰρ θανεῖν με· καὶ τόδ' οὐκ εἰς αὔριον 320
 οὐδ' ἐς τρίτην μοι μηνὸς ἔρχεται κακόν,
 ἀλλ' αὐτίκ' ἐν τοῖς μηκέτ' οὔσι λέξομαι.
 χαίροντες εὐφραίνοισθε· καὶ σοὶ μὲν, πόσι,
 γυναῖκ' ἀρίστην ἔστι κομπάσαι λαβεῖν,
 ὑμῖν δὲ, παῖδες, μητρός ἐκπέφυκέναι. 325

ΧΘ. θάρσει· πρὸ τούτου γὰρ λέγειν οὐχ ἄζομαι·
 δράσει τὰδ', εἶπερ μὴ φρενῶν ἀμαρτάνει.

ΑΔ. ἔσται τὰδ' ἔσται, μὴ τρέσης· ἐπεὶ σ' ἐγὼ
 καὶ ζῶσαν εἶχον καὶ θανούσ' ἐμὴ γυνή
 μόνη κεκλήσει, κοῦτις ἀντὶ σου ποτε 330
 τόνδ' ἄνδρα νύμφη Θεσσαλὶς προσρῥέγεται·
 οὐκ ἔστιν οὕτως οὔτε πατρός εὐγενούς
 οὔτ' εἶδος ἄλλως εὐπρεπεστάτη γυνή.
 ἄλις δὲ παίδων τῶνδ' ὄνησιν εὐχομαι
 θεοῖς γενέσθαι· σου γὰρ οὐκ ὠνήμεθα. 335
 οἴσω δὲ πένθος οὐκ ἐτήσιον τὸ σόν,
 ἀλλ' ἔς τ' ἂν αἰὼν οὐμὸς ἀντέχη, γύναι,
 στυγῶν μὲν ἢ μ' ἔτικτεν, ἐχθαίρων δ' ἐμὸν
 πατέρα· λόγῳ γὰρ ἦσαν οὐκ ἔργῳ φίλοι.
 σὺ δ' ἀντιδοῦσα τῆς ἐμῆς τὰ φίλτατα 340
 ψυχῆς ἔσωσας. ἀρά μοι στένειν πάρα

τοιαῦδ' ἀμαρτάνοντι συζύγου σέθεν ;
 παύσω δὲ κώμους συμποτῶν θ' ὀμιλίας
 στεφάνους τε μουσάν θ', ἢ κατεῖχ' ἔμοις δόμους.
 οὐ γάρ ποτ' οὐτ' ἂν βαρβίτου θίγοιμ' ἔτι 345
 οὐτ' ἂν φρέν' ἐξαίροιμι πρὸς Λίβυν λακείν
 αὐλόν· σὺ γάρ μου τέρψιν ἐξείλου βίου.
 σοφῆ δὲ χειρὶ τεκτόνων δέμας τὸ σὸν
 εἰκασθὲν ἐν λέκτροισιν ἐκταθήσεται,
 ᾧ προσπεσοῦμαι καὶ περιπτύσσων χέρας 350
 ὄνομα καλῶν σὸν τὴν φίλην ἐν ἀγκάλαις
 δόξω γυναῖκα καίπερ οὐκ ἔχων ἔχειν,
 ψυχρὰν μὲν, οἶμαι, τέρψιν, ἀλλ' ὅμως βάρος
 ψυχῆς ἀπαντλοίην ἄν· ἐν δ' ὀνείρασι
 φοιτῶσά μ' εὐφραίνοις ἄν. ἠδὺ γὰρ φίλος 355
 κὰν νυκτὶ λεύσσειν, ὄντιν' ἂν παρῆ χρόνον.
 εἰ δ' Ὀρφέως μοι γλῶσσα καὶ μέλος παρῆν,
 ὥστ' ἢ κόρην Διμήτρος ἢ κείνης πόσιν
 ὕμνοισι κηλήσαντά σ' ἐξ Ἄιδου λαβεῖν,
 κατῆλθον ἄν, καί μ' οὐθ' ὁ Πλούτωνος κύων 360
 οὐθ' οὐπί κώπη ψυχοπομπὸς ἂν Χάρων
 ἔσχον, πρὶν ἐς φῶς σὸν καταστήσαι βίον.
 ἀλλ' οὖν ἐκείσε προσδόκα μ', ὅταν θάνω,
 καὶ δῶμ' ἐτοίμαζ', ὡς συνοικήσουσά μοι.
 ἐν ταῖσιν αὐταῖς γάρ μ' ἐπισκήψω κέδροις 365
 σοὶ τούσδε θεῖναι πλευρά τ' ἐκτείνει πέλας
 πλευροῖσι τοῖς σοῖς· μηδὲ γὰρ θανῶν ποτε
 σοῦ χωρὶς εἶην τῆς μόνης πιστῆς ἐμοί.

ΧΟ. καὶ μὴν ἐγὼ σοὶ πένθος ὡς φίλος φίλω
 λυπρὸν συνοίσω τῆσδε· καὶ γὰρ ἀξία. 370

ΑΛ. ὦ παῖδες, αὐτοὶ δὴ τάδ' εἰσηκούσατε

πατρὸς λέγοντος μὴ γαμῆν ἄλλην ποτὲ
 γυναῖκ' ἐφ' ὑμῖν, μηδ' ἀτιμάσειν ἐμέ.

ΑΔ. καὶ νῦν γέ φημι, καὶ τελευτήσω τάδε.

ΑΔ. ἐπὶ τοῖσδε παῖδας χειρὸς ἐξ ἐμῆς δέχου. 375

ΑΔ. δέχομαι, φίλον γε δῶρον ἐκ φίλης χειρός.

ΑΔ. σὺ νῦν γενοῦ τοῖσδ' ἀντ' ἐμοῦ μήτηρ τέκνοις.

ΑΔ. πολλή μ' ἀνάγκη σοῦ γ' ἀπεστερημένοις.

ΑΔ. ὦ τέκν', ὅτε ζῆν χρῆν μ', ἀπέρχομαι κάτω.

ΑΔ. οἴμοι, τί δράσω δῆτα σοῦ μονούμενος; 380

ΑΔ. χρόνος μαλάξει σ'. οὐδέν ἐσθ' ὁ κατθανών.

ΑΔ. ἄγου με σύν σοι πρὸς θεῶν ἄγου κάτω.

ΑΔ. ἀρκοῦμεν ἡμεῖς οἱ προθνήσκοντες σέθεν.

ΑΔ. ὦ δαίμον, οἷας συζύγου μ' ἀποστερεῖς.

ΑΔ. καὶ μὴν σκοτεινὸν ὄμμα μου βαρύνεται. 385

ΑΔ. ἀπωλόμην ἄρ', εἴ με δὴ λείψεις, γύναι.

ΑΔ. ὡς οὐκέτ' οὔσαν οὐδέν ἂν λέγοις ἐμέ.

ΑΔ. ὄρθου πρόσωπον, μὴ λίπης παῖδας σέθεν.

ΑΔ. οὐ δῆθ' ἐκούσά γ', ἀλλὰ χαίρετ', ὦ τέκνά. 389

ΑΔ. βλέψον πρὸς αὐτοὺς βλέψον. ΑΔ. οὐδέν εἰμ'
 ἔτι.

ΑΔ. τί δρᾶς; προλείπεις; ΑΔ. χαῖρ'. 391

ΑΔ. ἀπωλόμην τάλας.

ΧΟ. βέβηκεν; οὐκέτ' ἔστιν Ἀδμήτου γυνή.

ΕΥ. ἰὼ μοι τύχας. μαῖα δὴ κάτω στρ.

βέβακεν, οὐκέτ' ἔστιν, ὦ πάτερ, ὑφ' ἀλίφ, 394, 5

προλιποῦσα δ' ἄμὸν βίον

ὠρφάνισεν τλάμων.

ἴδε γὰρ ἴδε βλέφαρον καὶ

παρατόνους χέρας.

ὑπάκουσον, ἄκουσον, ὦ μάτερ, ἀντιάζω, 400

ἐγὼ σ' ἐγὼ, μᾶτερ,
 [νῦν γε] καλοῦμαι ὁ
 σὸς ποτὶ σοῖσι πίτνων στόμασιν νεοσσός.

ΑΔ. τήν γ' οὐ κλύουσαν οὐδ' ὀρώσαν· ἔστ' ἐγὼ
 καὶ σφῶ βαρεῖα συμφορᾶ πεπλήγμεθα. 405

ΕΥ. νέος ἐγὼ, πάτερ, λείπομαι φίλας ἀντ.
 μονόστολός τε ματρός· ὦ σχέτλια δὴ παθῶν
 ἐγὼ ἔργα * σὺ τε,
 σὺγκασί μοι κούρα, 410
 * * συνέτλας· 411 α
 * * ὦ πάτερ, 411 β

ἀνόνατ' ἀνόνατ' ἐνύμφευσας, οὐδὲ γήρως
 ἔβας τέλος σὺν τᾷδ'·
 ἔφθιτο γὰρ πάρος,
 οἰχομένας δὲ σοῦ, μᾶτερ, ὄλωλεν οἶκος. 415

ΧΘ. Ἄδμητ', ἀνάγκη τάσδε συμφορὰς φέρειν·
 οὐ γάρ τι πρῶτος οὐδὲ λοίσθιος βροτῶν
 γυναικὸς ἐσθλῆς ἤμπλακες· γίγνωσκε δὲ
 ὡς πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται.

ΑΔ. ἐπίσταμαί τε κοῦκ ἄφνω κακὸν τόδε 420
 προσέπτат'· εἰδὼς δ' αὐτ' ἐτειρόμην πάλαι.
 ἄλλ' ἐκφσρὰν γὰρ τοῦδε θήσομαι νεκροῦ,
 πάρεστε καὶ μένοντες ἀντηχήσατε
 παιᾶνα τῷ κάτωθεν ἀσπόνδῳ θεῷ.

πᾶσιν δὲ Θεσσαλοῖσιν ὧν ἐγὼ κρατῶ 425
 πένθους γυναικὸς τῆσδε κοινοῦσθαι λέγω
 κουρᾶ ξυρήκει καὶ μελαμπέπλω στολῆ·
 τέθριππά θ' οἱ ζεύγυσθε καὶ μονάμπυκας
 πώλους, σιδήρῳ τέμνετ' ἀχένων φόβην.
 αὐλῶν δὲ μὴ κατ' ἄστν, μὴ λύρας κτύπος 430

ἔστω σελήνας δώδεκ' ἐκπληρουμένας·
 οὐ γάρ τιν' ἄλλον φίλτερον θάψω νεκρὸν
 τοῦδ' οὐδ' ἀμείνου' εἰς-ἔμ'. ἀξία δέ μοι
 τιμᾶν, ἐπεὶ τέθνηκεν ἀντ' ἐμοῦ μόνη. 434

ΧΟ. ὦ Πελίου θύγατερ, 435
 στρ.

χαίρουσά μοι εἰν Ἀΐδα δόμοισι
 τὸν ἀνάλιον οἶκον οἰκετεύοις. 437

ἴστω δ' Ἀΐδας ὁ μελαγχαίτας θεὸς, ὅς τ' ἐπὶ
 κώπα

πηδαλίῳ τε γέρων 440

νεκροπομπὸς ἴζει,

πολὺ δὴ πολὺ δὴ γυναῖκ' ἀρίσταν

λίμναν Ἀχεροντίαν πορεύσας ἐλάτα δικώ-

πῳ.

443, 4

πολλά σε μουσοπόλοι 444
 ἀντ.

μέλψουσι καθ' ἐπτάτονόν τ' ὄρειαν

χέλυν ἔν τ' ἀλύροις κλείοντες ὕμνοις,

Σπάρτα κυκλὰς ἀνίκα Καρνείου περινίσσεται

ῶρα

μηνὸς ἀειρομένας 450

παννύχου σελάνας,

λιπαραῖσί τ' ἐν ὀλβίαις Ἀθάναις.

τοίαν ἔλιπεσ θανούσα μολπὰν μελέων ἀοι-

δοῖς.

453, 4

εἴθ' ἐπ' ἐμοὶ μὲν εἴη,

στρ.

δυναίμαν δέ σε πέμψαι

φάος ἐξ Ἀΐδα τερέμων

Κωκυτοῦ τε ῥεέθρων

ποταμῖα νερτέρῃ τε κώπα.

σὺ γάρ, ὦ μόνα, ὦ φίλα γυναικῶν, 460

σὺ τὸν αὐτᾶς 461α

ἔτλας πόσιν ἀντὶ σῶς ἀμείψαι 461β

ψυχᾶς ἐξ Ἄϊδα. κούφα σοι

χθῆν ἐπάνωθε πέσοι, γύναι. εἰ δέ τι

καινὸν ἔλοιτο λέχος πόσιε, ἢ μάλ' ἐμοί τ' ἂν
εἶη

στυγηθεὶς τέκνοις τε τοῖς σοῖς. 465

ματέρος οὐ θελούσας ἄντ.

πρὸ παιδὸς χθονὶ κρύψαι

δέμας, οὐδὲ πατρὸς γεραιού, 468α

* * * 468β

ὄν ἔτεκον δ', οὐκ ἔτλαν ῥύεσθαι

σχετλίω, πολίαν ἔχοντε χαίταν. 470

σὺ δ' ἐν ἤβᾳ 471α

νέα προθανούσα φωτὸς οἴχει. 471β

τοιαύτας εἶη μοι κῦρσαι

συνδυάδος φιλίας ἀλόχον· τὸ γὰρ

ἐν βίῳ σπάνιον μέρος· ἢ γὰρ ἐμοίγ' ἄλυπος

δι' αἰῶνος ἂν ξυνείη. 475

HP. ξένοι, Φεραίας τῆσδε κωμῆται χθονὸς,

Ἄδμητον ἐν δόμοισιν ἄρα κιγχάνω;

XO. ἔστ' ἐν δόμοισι παῖς Φέρητος, Ἡράκλεις.

ἄλλ' εἰπέ χρεῖα τίς σε Θεσσαλῶν χθόνα
πέμπει, Φεραίων ἄστν προσβῆναι τόδε. 480

HP. Τιρυνθίῳ πράσσω τιν' Εὐρυσθεὶ πόνον.

XO. καὶ ποῖ πορεύει; τῷ προσέζευξαι πλάνω;

HP. Θρηκὸς τέτρωρον ἄρμα Διομήδους μέτα.

XO. πῶς οὖν δυνήσει; μῶν ἄπειρος εἰ ξένου;

HP. ἄπειρος· οὐπω Βιστόνων ἦλθον χθόνα. 485

XO. οὐκ ἔστιν ἵππων δεσπόσαι σ' ἄνευ μάχης.

- ΗΡ. ἀλλ' οὐδ' ἀπειπεῖν τοὺς πόνοὺς οἶόν τέ μοι.
 ΧΟ. κτανῶν ἄρ' ἤξεις ἢ θανῶν αὐτοῦ μενεῖς.
 ΗΡ. οὐ τόνδ' ἀγῶνα πρῶτον ἂν δράμοιμ' ἐγώ.
 ΧΟ. τί δ' ἂν κρατήσας δεσπότην πλέον λάβοις; 490
 ΗΡ. πῶλους ἀπάξω κοιράνω Τιρυνθίῳ.
 ΧΟ. οὐκ εὐμαρὲς χαλινὸν ἐμβαλεῖν γνάθοις.
 ΗΡ. εἰ μὴ γε πῦρ πνέουσι μυκτῆρων ἄπο.
 ΧΟ. ἀλλ' ἄνδρας ἀρταμοῦσι λαιψηραῖς γνάθοις.
 ΗΡ. θηρῶν ὀρείων χόρτον, οὐχ ἵππων, λέγεις. 495
 ΧΟ. φάτνας ἴδοις ἂν αἵμασιν πεφυρμένας.
 ΗΡ. τίνοσ δ' ὁ θρέψας παῖς πατρὸς κομπάζεται;
 ΧΟ. Ἄρεως, ζαχρύσου Θρηκίας πέλτης ἄναξ.
 ΗΡ. καὶ τόνδε τοῦμοῦ δαίμονος πόνον λέγεις,
 σκληρὸς γὰρ αἰεὶ καὶ πρὸς αἶπος ἔρχεται, 500
 εἰ χρὴ με παισὶν οὖς Ἄρης ἐγείνατο
 μάχην ξυνάψαι, πρῶτα μὲν Λυκάονι,
 αὐθις δὲ Κύκνω, τόνδε δ' ἔρχομαι τρίτον
 ἀγῶνα πῶλοις δεσπότη τε συμβαλῶν.
 ἀλλ' οὔτις ἔστιν ὅς τὸν Ἄλκμήνης γόνον 505
 τρέσαντα χεῖρα πολεμίων ποτ' ὄψεται.
 ΧΟ. καὶ μὴν ὃδ' αὐτὸς τῆσδε κοίρανος χθονὸς
 Ἄδμητος ἔξω δωμαίων πορεύεται.
 ΑΔ. χαῖρ', ὦ Διὸς παῖ Περσέως τ' ἀφ' αἵματος.
 ΗΡ. Ἄδμητε, καὶ σὺ χαῖρε, Θεσσαλῶν ἄναξ. 510
 ΑΔ. θέλοιμ' ἂν εὖνον δ' ὄντα σ' ἐξεπίσταμαι.
 ΗΡ. τί χρῆμα κουρᾷ τῆδε πενθίμῳ πρέπεις;
 ΑΔ. θάπτειν τιν' ἐν τῆδ' ἡμέρᾳ μέλλω νεκρόν.
 ΗΡ. ἀπ' οὖν τέκνων σῶν πημονὴν εἵργοι θεός.
 ΑΔ. ζῶσιν κατ' οἴκουσ παῖδες οὖς ἔφυσ' ἐγώ. 515
 ΗΡ. πατήρ γε μὴν ὠραῖος, εἶπερ οἴχεται.

- ΑΔ. ^{κακείνος} ἔστι χῆ τεκουσά μ', Ἡράκλεις.
 ΗΡ. οὐ μὴν γυνή γ' ὄλωλεν Ἄλκηστις σέθεν;
 ΑΔ. διπλοῦς ἐπ' αὐτῇ μῦθος ἔστι μοι λέγειν.
 ΗΡ. πότερα θανούσης εἶπας ἢ ζώσης ἔτι; 520
 ΑΔ. ἔστιν τε κούκετ' ἔστιν, ἀλγύνει δέ με.
 ΗΡ. οὐδέν τι μᾶλλον οἶδ'· ἄσημα γὰρ λέγεις.
 ΑΔ. οὐκ οἶσθα μοίρας ἧς τυχεῖν αὐτὴν χρεών;
 ΗΡ. οἶδ' ἀντὶ σοῦ γε κατθανεῖν ὑφειμένην.
 ΑΔ. πῶς οὖν ἔτ' ἔστιν, εἶπερ ἤνεσεν τάδε; 525
 ΗΡ. ἂ, μὴ πρόκλαι' ἄκοιτιν, ἐς τόδ' ἀναβαλοῦ.
 ΑΔ. τέθνηχ' ὁ μέλλων, κούκετ' ἔσθ' ὁ κατθανών.
 ΗΡ. χωρὶς τό τ' εἶναι καὶ τὸ μὴ νομίζεται.
 ΑΔ. σὺ τῆδε κρίνεις, Ἡράκλεις, κείνη δ' ἐγώ.
 ΗΡ. τί δῆτα κλαίεις; τίς φίλων ὁ κατθανών; 530
 ΑΔ. γυνή· γυναικὸς ἀρτίως μεμνήμεθα.
 ΗΡ. ὀθνεῖος, ἢ σοὶ συγγενῆς γεγῶσά τις;
 ΑΔ. ὀθνεῖος, ἄλλως δ' ἦν ἀναγκαῖα δόμοις.
 ΗΡ. πῶς οὖν ἐν οἴκοις σοῖσιν ὤλεσεν βίον;
 ΑΔ. πατρὸς θανόντος ἐνθάδ' ὠρφανεύετο. 535
 ΗΡ. φεῦ.
 εἶθ' ἠῦρομέν σ', Ἄδμητε, μὴ λυπούμενον.
 ΑΔ. ὡς δὴ τί δράσων τόνδ' ὑπορράπτεις λόγον;
 ΗΡ. ξένων πρὸς ἄλλην ἐστίαν πορεύσομαι.
 ΑΔ. οὐκ ἔστιν, ὠναξ· μὴ τοσόνδ' ἔλθοι κακόν.
 ΗΡ. λυπουμένοις ὄχληρός, εἰ μόλοι, ξένος. 540
 ΑΔ. τεθναῖσιν οἱ θανόντες· ἀλλ' ἴθ' ἐς δόμοις.
 ΗΡ. αἰσχρὸν παρὰ κλαίουσι θοινᾶσθαι φίλοις.
 ΑΔ. χωρὶς ξενῶνές εἰσιν οἱ σ' ἐσάξομεν.
 ΗΡ. μέθεσ με, καὶ σοὶ μυρίαν ἔξω χάριν.
 ΑΔ. οὐκ ἔστιν ἄλλου σ' ἀνδρὸς ἐστίαν μολεῖν. 545

ἡγοῦ σὺ, τῶνδε δωμαίων ἐξωπίους
 ξενώνας οἶξας, τοῖς τ' ἐφεστῶσιν φράσον
 σίτων παρεῖναι πλήθος. ἐν δὲ κλῆσατε
 θύρας μεσαύλους· οὐ πρέπει θοινωμένους
 κλύειν στεναγμῶν οὐδὲ λυπεῖσθαι ξένους. 550

ΧΟ. τί δρᾶς; τοσαύτης ξυμφορᾶς προκειμένης,
 Ἄδμητε, τολμᾶς ξενοδοχεῖν; τί μῶρος εἶ;

ΑΔ. ἀλλ' εἰ δόμων σφε καὶ πόλεως ἀπῆλασα
 ξένον μολόντα, μᾶλλον ἢ μ' ἐπήνεσας;
 οὐ δῆτ', ἐπεὶ μοι ξυμφορὰ μὲν οὐδὲν ἂν 555
 μείων ἐγίγνετ', ἀξενώτερος δ' ἐγώ.

καὶ πρὸς κακοῖσιν ἄλλο τοῦτ' ἂν ἦν κακόν,
 δόμους καλεῖσθαι τοὺς ἐμοὺς κακοξένους.
 αὐτὸς δ' ἀρίστου τοῦδε τυγχάνω ξένου,
 ὅτανπερ Ἄργους διψίαν ἔλθω χθόνα. 560

ΧΟ. πῶς οὖν ἔκρυπτες τὸν παρόντα δαίμονα,
 φίλου μολόντος ἀνδρὸς, ὡς αὐτὸς λέγεις;

ΑΔ. οὐκ ἂν ποτ' ἠθέλησεν εἰσελθεῖν δόμους,
 εἰ τῶν ἐμῶν τι πημάτων ἐγνώρισε.
 καὶ τῷ μὲν, οἶμαι, δρῶν τάδ' οὐ φρονεῖν δοκῶ, 565
 οὐδ' αἰνέσει με τὰμὰ δ' οὐκ ἐπίσταται
 μέλαθρ' ἀπωθεῖν οὐδ' ἀτιμάζειν ξένους.

ΧΟ. ᾧ πολύξεινος καὶ ἐλεύθερος ἀνδρὸς αἰεὶ ποτ'
 οἶκος, στρ.

σέ τοι καὶ ὁ Πύθιος εὐλύρας Ἀπόλλων 570
 ἠξίωσε ναίειν,

ἔτλα δὲ σοῖσι μηλονόμας 572, 3
 ἐν δόμοις γενέσθαι,

δοχμῶν διὰ κλιτύων 575

βοσκήμασι σοῖσι συρίζων 576, 7

ποιμνίτας ἡμεραίους.

σὺν δ' ἐποιμαίνοντα χαρῆ μελίων βαλῖαι τε
 λύγκες ἀντ.

ἔβα δὲ λιποῦσ' Ὀθρυος νάπαν λεόντων 580
 αἰ δαφινὸς ἴλα·

χόρευσε δ' ἀμφὶ σὰν κιθάραν, 582, 3
 Φοῖβε, τοικιλόθριξ

νεβρὸς ἠψικόμενι πέραν 585
 βαινοῦσ' (κλατῶν) αφυρῶ κούφῃ,

χαίρουσ' εὐφροσι μολπᾶ.
 τοιγὰρ πολυμηλοτάταν στρ.

ἐστίαν αἰκεῖ παρὰ καλλίναον 589
 Βοιβίαν λίμαν· ἀρότοις δὲ γυνᾶν

καὶ πεδίων δαπέδοις ὄρον ἀμφὶ μὲν αἰετοῦ
 κνεφαίαν

ἰππόσασιν αἰθέρα τὰν Μολοσσῶν τίθεται, 593,4
 πόντιον δ' Αἰγαίαν ἐπ' ἄκταν / 595

ἀλίμενον Πηλίου κρατύνει. 596
 καὶ νῦν δόμον ἀμπετάσας ἀντ.

δέξετο ξεῖνον νοτερῶ βλεφάρῳ, 598.
 τὰς φίλας κλαίειν ἀλόχου νέκυι ἐν

δόμασιν ἀρτιθαυῆ· τὸ γὰρ εἰγενὶς ἐκφέρεται
 πρὸς αἰδᾶ.

ἐν τοῖς ἀγαθοῖσι δὲ πάντ' ἔνεστιν σοφίας. 602,3
 πρὸς δ' ἐμᾶ ψυχᾷ θάρσος ἦσται.

θεοσεβῆ φῶτα κερνᾶ πράξει. 605

ΑΔ. ἀνδρῶν Φεραίων εὐμεκῆς παρουσία,
 νέκυν μὲν ἤδη πάντ' ἔχοντα πρῶσπαλοι
 φέρουσικ ἄρδην ἐς τάφον τε καὶ πυρᾶν
 ἡμεῖς δὲ τῆμ θανούσαν, αἰς καμίζεται,

προσείπατ' ἐξιούσαν ὑστάτην ὁδόν. 610

ΧΟ. καὶ μὴν ὀρώ σὸν πατέρα γηραιῶ ποδι
στείχοντ', ὀπαδούς τ' ἐν χεροῖν δάμαρτι σῆ
κόσμον φέροντας, νερτέρων ἀγάλατα. X

ΦΕ. ἦκω κακοῖσι σοῖσι συγκάμνων, τέκνον·
ἐσθλῆς γὰρ, οὐδεὶς ἀντερεῖ, καὶ σώφρονος 615
γυναικὸς ἡμάρτηκας. ἀλλὰ ταῦτα μὲν

φέρειν ἀνάγκη, καίπερ ὄντα δύσφορα.
δέχον δὲ κόσμον τόνδε, καὶ κατὰ χθονὸς
ἴτω. τὸ ταύτης σῶμα τιμᾶσθαι χρεῶν,
ἦτις γε τῆς σῆς προὔθανε ψυχῆς, τέκνον, 620

καὶ μ' οὐκ ἄπαιδ' ἔθηκεν, οὐδ' εἶασε σοῦ
στερέντα γῆρα πενθίμῳ καταφθίνειν,
πάσαις δ' ἔθηκεν εὐκλεέστατον βίον
γυναιξίν, ἔργον τλάσα γενναῖον τόδε.
ὦ τόνδε μὲν σώσασ', ἀναστήσασα δὲ 625

ἡμᾶς πίτνοντας, χαίρε, κὰν Ἄιδου δόμοις
εὖ σοι γένοιτο. φημὶ τοιούτους γάμους
λύειν βροτοῖσιν, ἢ γαμεῖν οὐκ ἄξιον.

ΑΔ. οὐτ' ἦλθες ἐς τόνδ' ἐξ ἐμοῦ κληθεὶς τάφον
οὐτ' ἐν φίλοισι σὴν παρουσίαν λέγω. 630

κόσμον δὲ τὸν σὸν οὐποθ' ἦδ' ἐνδύσεται·
οὐ γάρ τι τῶν σῶν ἐνδεὴς ταφήσεται.

τότε ξυναλγεῖν χρῆν σ' ὅτ' ὠλλύμην ἐγώ.

σὺ δ' ἐκποδῶν στάς καὶ παρεῖς ἄλλῳ θανεῖν
νέφ γέρων ὦν, τόνδ' ἀποιμῶζει νεκρόν; 635

οὐκ ἦσθ' ἄρ' ὀρθῶς τοῦδε σώματος πατήρ,
οὐδ' ἢ τεκεῖν φάσκουσα καὶ κεκλημένη
μήτηρ μ' ἔτικτε· δουλίου δ' ἀφ' αἵματος
μαστῶ γυναικὸς σῆς ὑπεβλήθην λάθρα.

ἔδειξας εἰς ἔλεγχον ἐξελθὼν ὅς εἶ, 640
 καὶ μ' οὐ νομίζω παῖδα σὸν πεφυκέναι.
 ἦ τᾶρα πάντων διαπρέπεις ἀψυχία,
 ὅς τηλίκοσδ' ὦν κἀπὶ τέρμ' ἦκων βίου
 οὐκ ἠθέλησας, οὐδ' ἐτόλμησας θανεῖν
 τοῦ σοῦ πρὸ παιδὸς, ἀλλὰ τήνδ' εἰάσατε 645
 γυναῖκ' ὀθνεῖαν, ἣν ἐγὼ καὶ μητέρα
 πατέρα τ' ἂν ἐνδίκως ἂν ἠγοίμην μόνην.
 καίτοι καλὸν γ' ἂν τόνδ' ἀγῶν' ἠγωνίσω,
 τοῦ σοῦ πρὸ παιδὸς κατθανῶν, βραχὺς δέ σοι
 πάντως ὁ λοιπὸς ἦν βιώσιμος χρόνος· 650
 κἀγὼ τ' ἂν ἔζων χῆδε τὸν λοιπὸν χρόνον,
 κούκ ἂν μονωθείς ἔστενον κακοῖς ἐμοῖς.
 καὶ μὴν ὅσ' ἄνδρα χρῆ παθεῖν εὐδαίμονα
 πέπονθας· ἦβησας μὲν ἐν τυραννίδι,
 παῖς δ' ἦν ἐγὼ σοι τῶνδε διάδοχος δόμων, 655
 ὥστ' οὐκ ἄτεκνος κατθανῶν ἄλλοις δύμον
 λείψειν ἐμελλες ὀρφανὸν διαρπάσαι.
 οὐ μὴν ἐρεῖς γέ μ' ὡς ἀτιμάζων τὸ σὸν
 γῆρας θανεῖν προὔδικά σ', ὅστις αἰδόφρων
 πρὸς σ' ἦν μάλιστα, κἀντὶ τῶνδέ μοι χάριν 660
 τοιάνδε καὶ σὺ χῆ τεκοῦσ' ἠλλαξάτην.
 τοιγὰρ φυτεύων παῖδας οὐκέτ' ἂν φθάνοις,
 οἳ γηροβοσκήσουσι καὶ θανόντα σε
 περιστελοῦσι καὶ προθήσονται νεκρόν.
 οὐ γάρ σ' ἔγωγε τῆδ' ἐμῆ θάψω χερί· 665
 τέθνηκα γὰρ δὴ τοῦπὶ σ'· εἰ δ' ἄλλου τυχῶν
 σωτῆρος αὐγὰς εἰσορῶ, κείνου λέγω
 καὶ παῖδά μ' εἶναι καὶ φίλον γηροτρόφον.
 μάτην ἄρ' οἱ γέροντες εὔχονται θανεῖν,

γῆρας ψέγοντες καὶ μακρὸν χρόνον βίου. 670
 ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται
 θνήσκειν, τὸ γῆρας δ' οὐκέτ' ἔστ' αὐτοῖς βαρύν.

ΧΟ. πάυσασθ' ἄλις γὰρ ἡ παρούσα συμφορὰ,
 ὦ παῖ· πατρός δὲ μὴ παροξύνῃς φρένα.

ΦΕ. ὦ παῖ, τίν' αὐχεῖς, πότερα Λυδὸν ἢ Φρύγα 675
 κακοῖς ἐλαύνειν ἀργυρώνητον σέθεν;

οὐκ οἶσθα Θεσσαλὸν με κἀπὸ Θεσσαλῶν
 πατρός γεγῶτα, γνησίως ἐλεύθερον;
 ἄγαν ὑβρίζεις, καὶ νεανίας λόγους
 ῥίπτων ἐς ἡμᾶς οὐ βαλὼν οὕτως ἄπει. 680

ἐγὼ δέ σ' οἴκων δεσπότην ἐγεινάμην
 κἄθρεψ', ὀφείλω δ' οὐχ ὑπερθνήσκειν σέθεν·
 οὐ γὰρ πατρῷου τάνδ' ἐδεξάμην νόμον,
 παίδων προθιήσκειν πατέρας, οὐδ' Ἑλληνικόν·
 σαυτῷ γὰρ, εἴτε δυστυχῆς εἴτ' εὐτυχῆς, 685

ἔφους· ἃ δ' ἡμῶν χρῆμ' σε τυγχάνειν, ἔχεις.
 πολλῶν μὲν ἄρχεις, πολυπλέθρους δέ σαι γύας
 λείψω· πατρός γὰρ ταῦτ' ἐδεξάμην πάρα,

τί δῆτά σ' ἠδίκηκα; τοῦ σ' ἀποστερῶ; 689
 μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρός, οὐδ' ἐγὼ πρὸ σου,
 χαίρεις ὀρώων φῶς, πατέρα δ' οὐ χαίρειν δακείς;
 ἢ μὴν πολὺν γε τὸν κάτω λογίζομαι
 χρόνον, τὰ δὲ ζῆν σμικρὸν, ἀλλ' ὁμοῦ γλυκύν.

σὺ γοῦν ἀναιδῶς διεμάχου τὸ μὴ θανεῖν,
 καὶ ζῆς παρελθῶν τὴν πεπρωμένην τύχην, 695

ταύτην κατακτάς· εἴτ' ἐμὴν ἀψυχίαν
 λέγεις, γυναικός, ὦ κάκισθ', ἠσσημένος,

ἢ τοῦ καλοῦ σου προὔθανεν νεανίου;
 σοφῶς δ' ἐφήμῃρες ὥστε μὴ θανεῖν ποτε,

εἰ τὴν παροῦσαν καταθεῖν πείσεις αἰεὶ 700
 γυναῖχ' ὑπὲρ σοῦ· κᾶτ' ὄνειδίσεις φίλοις
 τοῖς μὴ θέλουσι δρᾶν τάδ', αὐτὸς ὦν κακός;
 σίγα· νόμιζε δ', εἰ σὺ τὴν σαντοῦ φιλεῖς
 ψυχὴν, φιλεῖν ἅπαντας· εἰ δ' ἡμᾶς κακῶς
 ἔρεῖς, ἀκούσει πολλὰ κού ψευδῆ κακά. 705

ΧΟ. πλείω λέλεκται νῦν τε καὶ τὰ πρὶν κακά·
 παῦσαι δὲ, πρέσβυ, παῖδα σὸν κακορροθῶν.

ΑΔ. λέγ', ὡς ἐμοῦ λέξαντος· εἰ δ' ἀλγεῖς κλύων
 τὰληθῆς, οὐ χρῆν σ' εἰς ἔμ' ἐξαμαρτάνειν. 709

ΦΕ. σοῦ δ' ἂν προθνήσκων μᾶλλον ἐξημάρτανον.

ΑΔ. ταῦτόν γάρ ἡβῶντ' ἄνδρα καὶ πρέσβυν θανεῖν;

ΦΕ. ψυχῇ μιᾷ ζῆν, οὐ δυοῖν, ὀφείλομεν.

ΑΔ. καὶ μὴν Διός γε μᾶζον ἂν ζώης χρόνον.

ΦΕ. ἀρᾶ γονεῦσιν, οὐδὲν ἐκδικον παθῶν;

ΑΔ. μακροῦ βίου γὰρ ἡσθόμην ἐρῶντά σε. 715

ΦΕ. ἀλλ' οὐ σὺ νεκρὸν ἀντὶ σοῦ τόνδ' ἐκφέρεις;

ΑΔ. σημεῖα τῆς σῆς, ὦ κάκιστ', ἀψυχίας.

ΦΕ. οὔτοι πρὸς ἡμῶν γ' ἄλετ'· οὐκ ἔρεῖς τόδε.

ΑΔ. φεῦ·

εἴθ' ἀνδρὸς ἔλθοις τοῦδέ γ' ἐς χρεῖαν ποτέ.

ΦΕ. μνήστευε πολλὰς, ὡς θάνωσι πλείονες. 720

ΑΔ. σοὶ τοῦτ' ὄνειδος· οὐ γὰρ ἤθελες θανεῖν.

ΦΕ. φίλον τὸ φέγγος τοῦτο τοῦ θεοῦ, φίλον.

ΑΔ. κακὸν τὸ λῆμα κοῦκ ἐν ἀνδράσιν τὸ σόν.

ΦΕ. οὐκ ἐγγελας γέροντα βαστάζων νεκρόν.

ΑΔ. θανεῖ γε, μέντοι δυσκλεῆς, ὅταν θάνῃς. 725

ΦΕ. κακῶς ἀκούειν οὐ μέλει θανόντι μοι.

ΑΔ. φεῦ φεῦ· τὸ γῆρας ὡς ἀναιδείας πλέων.

ΦΕ. ἦδ' οὐκ ἀναιδής· τήνδ' ἐφῆῃρες, ἄφρονα,

- ΑΔ. ἄπελθε, καί με τόνδ' ἔα θάψαι νεκρόν.
- ΦΕ. ἄπειμι· θάψεις δ' αὐτὸς ὦν αὐτῆς φονεύς. 730
 δίκας δὲ δώσεις σοῖσι κηδεσταῖς ἔτι.
 ἢ τάρ' Ἄκαστος οὐκέτ' ἔστ' ἐν ἀνδράσιν,
 εἰ μὴ σ' ἀδελφῆς αἷμα τιμωρήσεται.
- ΑΔ. ἔρροις νυν αὐτὸς χῆ ξυνοικήσασά σοι,
 ἄπαιδε, παιδὸς ὄντος, ὥσπερ ἄξιοι, 735
 γηράσκειτ'· οὐ γὰρ τῷδέ γ' ἐς ταῦτόν στέγος
 νεῖσθ'· εἰ δ' ἀπειπεῖν χρῆν με κηρύκων ἵπο
 τὴν σὴν πατρώαν ἐστίαν, ἀπείπον ἄν.
 ἡμεῖς δὲ, τοὺν ποσὶν γὰρ οἰστέον κακὸν,
 στείχωμεν, ὡς ἄν ἐν πυρᾷ θῶμεν νεκρόν. 740
- ΧΟ. ἰὼ ἰώ. σχετλία τόλμης,
 ὦ γενναία καὶ μέγ' ἀρίστη,
 χαῖρε· πρόφρων σε χθόνιός θ' Ἑρμῆς
 "Αἰδῆς τε δέχοιτ'· εἰ δέ τι κῦκεῖ
 πλέον ἔστ' ἀγαθοῖς, τούτων μετέχουσ' 745
 "Αἰδου νύμφη παρεδρεύοις.
- ΘΕΡΑΠΩΝ. πολλοὺς μὲν ἤδη κατὰ παντοίας χθονὸς
 ξένους μολόντας οἶδ' ἐς Ἀδμήτου δόμους,
 οἷς δεῖπνα προῦθηκ'· ἀλλὰ τοῦδ' οὐπω ξένου
 κακίον' ἐς τήνδ' ἐστίαν ἐδεξάμην. 750
 ὃς πρῶτα μὲν πενθοῦντα δεσπότην ὄρων
 ἐσῆλθε κατόλμησ' ἀμείψασθαι πύλας.
 ἔπειτα δ' οὔτι σωφρόνως ἐδέξατο
 τὰ προστιχόντα ξένια, συμφορὰν μαθὼν,
 ἀλλ' εἴ τι μὴ φέρομεν, ὧτρυνεν φέρειν. 755
 ποτῆρα δ' ἐν χεῖρεσσι κίσσινον λαβὼν
 πίνει μελαίνης μητρὸς εὐζωρον μέθυ,
 ἕως ἐθέρμην' αὐτὸν ἀμφιβάσα φλόξ

οἴνου· στέφει δὲ κρᾶτα μυρσίνης κλάδοις,
 ἄμουσ' ὑλακτῶν, δισσὰ δ' ἦν μέλη κλύειν· 760

ὁ μὲν γὰρ ἦδε, τῶν ἐν Ἀδμήτου κακῶν
 οὐδὲν προτιμῶν, οἰκέται δ' ἐκλαίομεν
 δέσποιναν· ὄμμα δ' οὐκ ἐδείκνυμεν ξένῳ
 τέγγοντες· Ἄδμητος γὰρ ᾧδ' ἐφίετο.
 καὶ νῦν ἐγὼ μὲν ἐν δόμοισιν ἐστῶ 765

ξένον, πανούργον κλῶπα καὶ ληστήν τινα,
 ἣ δ' ἐκ δόμων βέβηκεν, οὐδ' ἐφespόμην,
 οὐδ' ἐξέτεινα χεῖρ', ἀποιμῶζων ἐμὴν
 δέσποιναν, ἣ μοι πᾶσί τ' οἰκέταισιν ἦν
 μήτηρ· κακῶν γὰρ μυρίων ἐρρύετο, 770
 ὄργας μαλάσσουσ' ἀνδρός. ἄρα τὸν ξένον
 στυγῶ δικαίως, ἐν κακοῖς ἀφιγμένον;

HP. οὗτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις;
 οὐ χρὴ σκυθρωπὸν τοῖς ξένοις τὸν πρόσπολον
 εἶναι, δέχεσθαι δ' εὐπροσηγόρῳ φρενί. 775

σύ δ' ἄνδρ' ἐταῖρον δεσπότην παρόνθ' ὄρων,
 στυγνῶ προσώπῳ καὶ συνωφρυνμένῳ
 δέχει, θυραίου πήματος σπουδὴν ἔχων.
 δεῦρ' ἔλθ', ὅπως ἂν καὶ σοφώτερος γένη.
 τὰ θνητὰ πράγματ' οἶδας ἦν ἔχει φύσιν; 780
 οἶμαι μὲν οὐ· πόθεν γάρ; ἀλλ' ἄκουέ μου.

βροτοῖς ἅπασι κατθανεῖν ὀφείλεται,
 κούκ ἔστι θνητῶν ὅστις ἐξεπίσταται
 τὴν αὔριον μέλλουσαν εἰ βιώσεται·

τὸ τῆς τύχης γὰρ ἀφανὲς οἱ προβήσεται, 785
 κᾶστ' οὐ διδακτὸν, οὐδ' ἀλίσκεται τέχνη.
 ταῦτ' οὖν ἀκούσας καὶ μαθὼν ἐμοῦ πάρα,
 εὐφραине σαυτὸν, πίνε, τὸν καθ' ἡμέραν·

- βίον λογίζου σὸν, τὰ δ' ἄλλα τῆς τύχης.
τίμα δὲ καὶ τὴν πλείστον ἠδίστην θεῶν 790
Κύπριν βροτοῖσιν· εὐμενῆς γὰρ ἡ θεός.
τὰ δ' ἄλλ' ἔασον ταῦτα, καὶ πείθοθ' λόγοις
ἐμοῖσιν, εἴπερ ὀρθά σοι δοκῶ λέγειν·
οἶμαι μὲν. οὐκ οὖν τὴν ἄγαν λύπην ἀφείς
πίει μεθ' ἡμῶν τάσδ' ὑπερβαλὼν πύλας, 795
στεφάνοις πυκασθεῖς; καὶ σάφ' οἶδ' ὀθούνεκα
τοῦ νῦν σκυθρωποῦ καὶ ξυνεστῶτος φρενῶν
μεθορμιεῖ σε πίτυλος ἐμπεσῶν σκύφου.
ὄντας δὲ θνητοὺς θνητὰ καὶ φρονεῖν χρεῶν,
ὡς τοῖς γε σεμνοῖς καὶ συνωφρυνόμενοις 800
ἅπασιν ἔστιν, ὡς γ' ἐμοὶ χρῆσθαι κριτῆ,
οὐ βίος ἀληθῶς ὁ βίος, ἀλλὰ συμφορά.
- ΘΕ. ἐπιστάμεσθα ταῦτα· νῦν δὲ πράσσομεν
οὐχ οἷα κόμου καὶ γέλωτος ἄξια.
- ΗΡ. γυνὴ θυραῖος ἢ θανοῦσα· μὴ λίαν 805
πένθει· δόμων γὰρ ζῶσι τῶνδε δεσπότηαι.
- ΘΕ. τί ζῶσιν; οὐ κάτοισθα τὰν δόμοις κακά.
- ΗΡ. εἰ μὴ τι σὸς με δεσπότης ἐψεύσατο.
- ΘΕ. ἄγαν ἐκεῖνός ἐστ' ἄγαν φιλόξενος.
- ΗΡ. οὐ χρῆν μ' ὀθνεῖου γ' οὐνεκ' εὐπάσχειν νεκροῦ;
- ΘΕ. ἢ κάρτα μέντοι καὶ λίαν θυραῖος ἦν. 811
- ΗΡ. μῶν ξυμφορὰν τιν' οὔσαν οὐκ ἔφραζέ μοι;—
- ΘΕ. χαίρων ἴθ'· ἡμῖν δεσποτῶν μέλει κακά.
- ΗΡ. ὄδ' οὐ θυραίων πημάτων ἄρχει λόγος.
- ΘΕ. οὐ γάρ τι κωμάζοντ' ἂν ἠχθόμην σ' ὀρῶν. 815
- ΗΡ. ἀλλ' ἢ πέπονθα δειν' ὑπὸ ξένων ἐμῶν;
- ΘΕ. οὐκ ἦλθες ἐν δέοντι δέξασθαι δόμοις·
πένθος γὰρ ἡμῖν ἔστι· καὶ κουρὰν βλέπεις

μελαμπέπλους στολμούς τε.

- ΗΡ. τίς δ' ὁ καταθών;
μῶν ἢ τέκνων τι φρουδον ἢ πατῆρ γέρων; 820
- ΘΕ. γυνῆ μὲν οὖν ὄλωλεν Ἀδμήτου, ξένη.
- ΗΡ. τί φῆς; ἔπειτα δῆτά μ' ἐξενίζετε;
- ΘΕ. ἠδέϊτο γάρ σε τῶνδ' ἀπόσασθαι δόμων.
- ΗΡ. ὦ σχέτλι', οἷας ἤμπλακες ξυναόρου.
- ΘΕ. ἀπωλόμεσθα πάντες, οὐ κείνη μόνη. 825
- ΗΡ. ἀλλ' ἡσθόμην μὲν, ὄμμ' ἰδὼν δακρυρροοῦν
κουράν τε καὶ πρόσωπον· ἀλλ' ἔπειθέ με
λέγων θυραῖον κῆδος ἐς τάφον φέρειν.
βία δὲ θυμοῦ τάσδ' ὑπερβαλὼν πύλας
ἔπινον ἀνδρὸς ἐν φιλοξένου δόμοις, 830
πράσσοντος οὕτω. κῆτα κωμάζω κῆρα
στεφάνοις πυκασθεῖς; ἀλλὰ σοῦ τὸ μὴ φράσαι,
κακοῦ τοσοῦτου δώμασιν προσκειμένου.
ποῦ καὶ σφε θάπτει; ποῦ νιν εὐρήσω μολῶν;
- ΘΕ. ὀρθὴν παρ' οἶμον, ἢ πὶ Λάρισσαν φέρει, 835
τύμβον κατόψει ξεστὸν ἐκ προαστίου.
- ΗΡ. ὦ πολλὰ τλάσα καρδία ψυχὴ τ' ἐμῆ,
νῦν δεῖξον οἶον παῖδά σ' ἢ Τιρυνθία
'Ηλεκτρυνόνοσ ἐγείνατ' Ἀλκμήνη Διί.
δεῖ γάρ με σῶσαι τὴν θανούσαν ἀρτίως 840
γυναῖκα κᾶσ τόνδ' αὖθις ἰδρῦσαι δόμου
'Αλκήστιν, Ἀδμήτῳ θ' ὑπουργῆσαι χάρην.
ἐλθὼν δ' ἄνακτα τὸν μελάμπεπλον νεκρῶν
θάνατον φυλάξω, καὶ νιν εὐρήσειν δοκῶ,
πίγοντα τύμβου πλησίον προσφαγμάτων 845
κᾶνπερ λοχήσας αὐτὸν ἐξ ἔδρας συθεῖς
μάρψω, κύκλον δὲ περιβάλω χεροῖν ἐμαῖν;

οὐκ ἔστιν ὅστις αὐτὸν ἐξαιρήσεται
 μογούντα πλευρὰ, πρὶν γυναῖκ' ἐμοὶ μεθῆ.
 ἦν δ' οὖν ἀμάρτω τῆσδ' ἄγρας, καὶ μὴ μόλη 850
 πρὸς αἵματηρὸν πέλανον, εἴμι τῶν κάτω
 Κόρης ἀνακτός τ' εἰς ἀνηλίους δόμους,
 αἰτήσομαί τε· καὶ πέποιθ' ἄξειν ἄνω
 Ἄλκηστιν, ὥστε χερσὶν ἐνθεῖναι ξένου,
 ὅς μ' ἐς δόμους ἐδέξατ' οὐδ' ἀπήλασε, 855
 καίπερ βαρεῖα συμφορᾷ πεπληγμένος,
 ἔκρυπτε δ', ὧν γενναῖος, αἰδεσθεῖς ἐμέ.
 τίς τοῦδε μᾶλλον Θεσσαλῶν φιλόξενος;
 τίς Ἑλλάδ' οἰκῶν; τοιγὰρ οὐκ ἐρεῖ κακὸν
 εὐεργετῆσαι φῶτα γενναῖος γεγώς. 860

ΑΔ. ἰὼ ἰώ. στυγναὶ πρόσοδοι,
 στυγναὶ δ' ὄψεις χήρων μελάθρων.
 ἰὼ μοί μοι, αἰαῖ.
 ποῖ βῶ; πᾶ στῶ; τί λέγω; τί δὲ μή;
 πῶς ἂν ὀλοίμαν. 865

ἦ βαρυδαίμονα μήτηρ μ' ἔτεκεν.
 ζῆλῶ φθιμένους, κείνων ἔραμαι,
 κεῖν' ἐπιθυμῶ δώματα ναίειν.
 οὔτε γὰρ αὐγὰς χαίρω προσορῶν,
 οὔτ' ἐπὶ γαίας πόδα πεζεύων·
 τοῖον ὀμηρόν μ' ἀποσυλήσας 870
 Ἄϊδη Θάνατος παρέδωκεν.

ΧΘ. πρόβα πρόβα· βᾶθι κεύθος οἴκων, 870
 ΑΔ. αἰαῖ.

ΧΘ. πεπονθὼς ἄξι' αἰαγμάτων.

ΑΔ. ἔέ.-

ΧΘ. δι' οὔνας ἔβας, 874

- σάφ' οἶδα. ΑΔ. φεῦ φεῦ. 875
 ΧΟ. τὰν νέρθεν οὐδὲν ὠφελείς,
 ΑΔ. ἰὼ μοί μοι.
 ΧΟ. τὸ μήποτ' εἰσιδεῖν φιλίας ἀλόχου 876
 πρόσωπον ἄντα λυπρόν.
 ΑΔ. ἔμνησας ὃ μου φρένας ἤλκωσεν
 τί γὰρ ἀνδρὶ κακὸν μεῖζον ἀμαρτεῖν
 πιστῆς ἀλόχου; μή ποτε γήμας 880
 ὦφελον οἰκεῖν μετὰ τῆσδε δύμους.
 ζῆλῶ δ' ἀγάμους ἀτέκνους τε βροτῶν.
 μία γὰρ ψυχὴ· τῆς ὑπεραλγεῖν
 μέτριον ἄχθος· 884
 παίδων δὲ νόσους καὶ νυμφιδίους
 εὐνάς θανάτοις κεραϊζομένας
 οὐ τλητὸν ὄραν, ἔξον ἀτέκνους
 ἀγάμους τ' εἶναι διὰ παντός. 888
 ΧΟ. τύχα τύχα δυσπάλαιστος ἦκει. ἀντ.
 ΑΔ. αἰαί.
 ΧΟ. πέρας δ' οὐδὲν τίθησ ἀλγέων. 890
 ΑΔ. ἔέ.
 ΧΟ. βαρέα μὲν φέρειν,
 ὅμως δὲ ΑΔ. φεῦ φεῦ
 ΧΟ. τλάθ'· οὐ σὺ πρῶτος ὦλεσας
 ΑΔ. ἰὼ μοί μοι.
 ΧΟ. γυναῖκα· συμφορὰ δ' ἑτέρους ἑτέρα 893
 πιέζει φανείσει θνατῶν.
 ΑΔ. ὦ μακρὰ πένθη λῦπαί τε φίλων 895
 τῶν ὑπὸ γαίαν. 896
 τί μ' ἐκόλυσας ρίψαι τύμβου
 τάφρον ἐς κοίλην, καὶ μετ' ἐκείνης

- τῆς μέγ' ἀρίστης κείσθαι φθίμενον;
 δύο δ' ἀντὶ μιᾶς Ἄιδης ψυχὰς 900
 τὰς πιστοτάτας σὺν ἂν ἔσχεν, ὁμοῦ
 χθονίαν λίμνην διαβάντε.
- ΧΟ. ἐμοὶ τις ἦν ἐν γένει, ᾧ κόρος ἀξιόθρνος στρ.
 ᾗχετ' ἐν δόμοισι 905
 μονόπαις· ἀλλ' ἔμπας
 ἔφερε κακὸν ἄλις, ἄτεκνος ὦν,
 πολιὰς ἐπὶ χαίτας
 ἤδη προπετῆς ὦν
 βιότου τε πόρσω. 910, I
- ΑΔ. ᾧ σχῆμα δόμων, πῶς εἰσέλθω;
 πῶς δ' οἰκήσω, μεταπίπτοντος
 δαίμονος; οἴμοι. πολὺ γὰρ τὸ μέσον·
 τότε μὲν πεύκαις σὺν Πηλιάσιν, 915
 σὺν θ' ὑμεναίοις ἔστειχον ἔσω,
 φιλίας ἀλόχου χέρα βαστάζων.
 πολυάχητος δ' εἶπετο κῶμος,
 τήν τε θανοῦσαν κᾶμ' ὀλβίζων,
 ὡς εὐπατρίδαι καὶ ἀπ' ἀμφοτέρων 920
 ὄντες ἀριστέων σύζυγες εἶμεν,
 νῦν δ' ὑμεναίων γόος ἀντίπαλος,
 λευκῶν τε πέπλων μέλανες στολμοὶ
 πέμπουσί μ' ἔσω
 λέκτρων κοίτας ἐς ἐρήμους. 925
- ΧΟ. παρ' εὐτυχῇ σοι πότμον ἦλθεν ἀπειροκάκῃ τόδ' [ἀντ.
 ἄλγος· ἀλλ' ἔσωσας
 βίοτον καὶ ψυχάν.
 ἔθανε δάμαρ, ἔλιπε φιλίαν· 930, I
 τί νέον τόδε; πολλοὺς

ἤδη παρέλυσεν
θάνατος δάμαρτος.

- ΑΔ. φίλοι, γυναικὸς δαίμον' εὐτυχέστερον 935
τούμου νομίζω, καίπερ οὐ δοκοῦνθ' ὁμως·
τῆς μὲν γὰρ οὐδὲν ἄλγος ἄψεται ποτε,
πολλῶν δὲ μόχθων εὐκλεῆς ἐπαύσατο.
ἐγὼ δ', ὃν οὐ χρῆν ζῆν, παρείς τὸ μόρσιμον,
λυπρὸν διάξω βίον· ἄρτι μανθάνω. 940
πῶς γὰρ δόμων τῶνδ' εἰσόδους ἀνέξομαι;
τίν' ἂν προσειπῶν, τοῦ δὲ προσρηθεῖς ὕπο,
τερπνῆς τύχοιμ' ἂν εἰσόδου; ποῖ τρέψομαι;
ἢ μὲν γὰρ ἔνδον ἐξελαῖ μ' ἐρημία,
γυναικὸς εὐνάς εὐτ' ἂν εἰσίδω κενάς 945
θρόνους τ' ἐν οἴσιν ἴξε, καὶ κατὰ στέγας
αὐχμηρὸν οὐδας, τέκνα δ' ἀμφὶ γούνασι
πίπτοντα κλαίῃ μητέρ', οἱ δὲ δεσπότην
στένωσιν οἷαν ἐκ δόμων ἀπώλεσαν.
τὰ μὲν κατ' οἴκους τοιάδ'· ἔξωθεν δέ με 950
γάμοι τ' ἐλώσι Θεσσαλῶν καὶ ξύλλογοι
γυναικοπληθεῖς· οὐ γὰρ ἐξανέξομαι
λεύσσων δάμαρτος τῆς ἐμῆς ὀμήλικας.
ἐρεῖ δέ μ' ὅστις ἐχθρὸς ὦν κυρεῖ τάδε·
ἰδοῦ τὸν αἰσχυρῶς ζῶνθ', ὃς οὐκ ἔτλη θανεῖν, 955
ἀλλ' ἦν ἔγηνεν ἀντιδούς ἀψυχία
πέφευγεν Ἄιδην· κἄτ' ἀνὴρ εἶναι δοκεῖ;
στρυγεῖ δὲ τοὺς τεκόντας, αὐτὸς οὐ θέλων
θανεῖν. τοιάνδε πρὸς κακοῖσι κληδόνα
ἔξω. τί μοι ζῆν δῆτα κύδιαν, φίλοι, 960
κακῶς κλύοντι καὶ κακῶς πεπραγότει;
- ΧΟ. ἐγὼ καὶ διὰ μούσας στρ.

- καὶ μετάρσιος ἤξα, καὶ
 πλείστων ἀψάμενος λόγων
 κρείσσον οὐδὲν ἀνάγκας 965
 ἤρρον, οὐδέ τι φάρμακον
 Θρήσσαις ἐν σανίσιν, τὰς
 Ὀρφεΐα κατέγραψεν 968
 γῆρυσ, οὐδ' ὅσα Φοῖβος Ἀσκληπιάδαις ἔδωκε
 φάρμακα πολυπόνοις ἀντιτεμῶν βροτοῖσιν 971, 2
 μόνας δ' οὐτ' ἐπὶ βωμοὺς ἀντ.
 ἐλθεῖν οὔτε βρέτας θεᾶς
 ἔστιν, οὐ σφαγίων κλύει. 975
 μή μοι, πότνια, μείζων
 ἔλθοις ἢ τὸ πρὶν ἐν βίῳ.
 καὶ γὰρ Ζεὺς ὃ τι νεύση,
 σὺν σοὶ τοῦτο τελευτᾷ. 979
 καὶ τὸν ἐν Χαλύβοις δαμάζεις σὺ βία σίδαρον,
 οὐδέ τις ἀποτόμου λήματός ἐστιν αἰδώς. 982, 3
 καὶ σ' ἐν ἀφύκτοισι χερῶν εἶλε θεὰ δεσμοῖς· στρ.
 τόλμα δ'· οὐ γὰρ ἀνάξεις ποτ' ἔνερθεν 986, 7
 κλαίων τοὺς φθιμένους ἄνω.
 καὶ θεῶν σκότιοι φθίνουσι
 παῖδες ἐν θανάτῳ. 990
 φίλα μὲν ὄτ' ἦν μεθ' ἡμῶν,
 φίλα δ' ἔτι καὶ θανούσα·
 γενναιοτάταν δὲ πασᾶν
 ἐξεύξω κλισίαις ἄκοιτιν. 994
 μηδὲ νεκρῶν ὡς φθιμένων χῶμα νομιζέσθω ἀντ.
 τύμβος σᾶς ἀλόχου, θεοῖσι δ' ὁμοίως 997, 8
 τιμάσθω, σέβας ἐμπόρων.
 καὶ τις δοχμίαν κέλευθον 1000

ἐμβαίνων τοῦδ' ἐρεῖ·

αὐτα ποτὲ προὔθαν' ἀνδρὸς,

ἦν δ' ἐστὶ μάκαιρα δαίμων,

χαῖρ', ὦ πότνι', εὖ δὲ δοίης.

τοῖαί νιν προσερούσι φᾶμαι.

1005

καὶ μὴν ὄδ', ὡς ἔοικεν, Ἀλκμήνης γόνος,

* Ἀδμητε, πρὸς σὴν ἐστίαν πορεύεται.

HP. φίλον πρὸς ἄνδρα χρὴ λέγειν ἐλευθέρως,

* Ἀδμητε, μομφὰς δ' οὐχ ὑπὸ σπλάγχνοις ἔχειν

σιγῶντ'. ἐγὼ δὲ σοῖς κακοῖσιν ἠξίουν

1010

ἐγγὺς παρεστῶς ἐξετάζεσθαι φίλος·

σύ δ' οὐκ ἔφραζες σῆς προκείμενον νέκυν

γυναϊκὸς, ἀλλὰ μ' ἐξένιζες ἐν δόμοις,

ὡς δὴ θυραίου πῆματος σπουδὴν ἔχων.

κᾶστεψα κρᾶτα καὶ θεοῖς ἐλειψάμην

1015

σπονδὰς ἐν οἴκοις δυστυχοῦσι τοῖσι σοῖς.

καὶ μέμφομαι μὲν μέμφομαι παθὼν τάδε,

οὐ μὴν σε λυπεῖν ἐν κακοῖσι βούλομαι.

ὦν δ' οὐνεχ' ἤκω δεῦρ' ὑποστρέψας πάλιν

λέξω. γυναῖκα τήνδε μοι σῶσον λαβῶν,

1020

ἕως ἂν ἵππους δεῦρο Θρηκίας ἄγων

ἔλθω, τύραννον Βιστόνων κατακτανῶν.

πράξας δ' ὁ μὴ τύχοιμι, νοστήσαιμι γὰρ,

δίδωμι· τήνδε σοῖσι προσπολεῖν δόμοις.

πολλῶ δὲ μόχθῳ χεῖρας ἦλθεν εἰς ἐμάς·

1025

ἀγῶνα γὰρ πάνδημον εὐρίσκω τινὰς

τιθέντας ἀθληταῖσιν, ἄξιον πόνου,

ὄθεν κομίζω τήνδε νικητήρια

λαβῶν· τὰ μὲν γὰρ κούφα τοῖς νικῶσιν ἦν

ἵππους ἄγεσθαι, τοῖσι δ' αὖ τὰ μείζονα

1030

νικῶσι, πυγμὴν καὶ πάλην, βουφόρβια·
 γυνὴ δ' ἐπ' αὐτοῖς εἶπετ'· ἐντυχόντι δέ,
 αἰσχρὸν παρεῖναι κέρδος ἦν τόδ' εὐκλεές.
 ἀλλ', ὥσπερ εἶπον, σοὶ μέλειν γυναῖκα χρῆ·
 οὐ γὰρ κλοπαίαν, ἀλλὰ σὺν πόνῳ λαβὼν 1035
 ἦκω· χρόνῳ δὲ καὶ σὺ μ' αἰνέσεις ἰσῶς.

- ΑΔ. οὔτοι σ' ἀτίζων οὐδ' ἐν ἐχθροῖσιν τιθεῖς
 ἔκρυσψ' ἐμῆς γυναικὸς ἀθλίους τύχας·
 ἀλλ' ἄλγος ἄλγει τοῦτ' ἂν ἦν προσκείμενον,
 εἴ του πρὸς ἄλλου δώμαθ' ὠρμήθης ξένου· 1040
 ἄλις δὲ κλαίειν τοῦμὸν ἦν ἐμοὶ κακόν.
 γυναῖκα δ', εἴ πως ἔστιν, αἰτουμαί σ', ἄναξ,
 ἄλλον τιν' ὅστις μὴ πέπονθεν οἶ' ἐγὼ
 σῶζειν ἄνωχθι Θεσσαλῶν· πολλοὶ δέ σοι
 ξένοι Φεραίων· μὴ μ' ἀναμνήσης κακῶν. 1045
 οὐκ ἂν δυναίμην τήνδ' ὀρῶν ἐν δώμασιν
 ἄδακρυς εἶναι· μὴ νοσοῦντί μοι νόσον
 προσθῆς· ἄλις γὰρ συμφορᾷ βαρύνομαι.
 ποῦ καὶ τρέφοιτ' ἂν δωμάτων νέα γυνή;
 νέα γὰρ, ὡς ἐσθῆτι καὶ κόσμῳ πρέπει. 1050
 πότερα κατ' ἀνδρῶν δῆτ' ἐνοικήσει στέγην;
 καὶ πῶς ἀκραιφνῆς, ἐν νέοις στρωφωμένη,
 ἔσται; τὸν ἠβῶνθ', Ἡράκλεις, οὐ ράδιον
 εἶργειν· ἐγὼ δέ σου προμηθίαν ἔχω.
 ἢ τῆς θανούσης θάλαμον εἰσβήσας τρέφω; 1055
 καὶ πῶς ἐπεσφρῶ τήνδε τῷ κείνης λέχει;
 διπλὴν φοβοῦμαι μέμψιν, ἔκ τε δημοτῶν,
 μὴ τίς μ' ἐλέγξῃ τὴν ἐμὴν εὐεργέτιν
 προδόντ' ἐν ἄλλης δεμνίοις πίτνειν νέας,
 καὶ τῆς θανούσης, ἀξία δέ μοι σέβειν, 1060

πολλὴν πρόνοιαν δεῖ μ' ἔχειν. σὺ δ', ὦ γυναῖκα,
 ἥτις ποτ' εἶ σὺ, ταῦτ' ἔχουσ' Ἀλκῆστιδί
 μορφῆς μέτρ' ἴσθι, καὶ προσήξαι δέμας.
 οἴμοι. κόμιζε πρὸς θεῶν ἀπ' ὀμμάτων
 γυναῖκα τήνδε, μή μ' ἔλῃς ἡρημένον. 1065

δοκῶ γὰρ αὐτὴν εἰσορῶν γυναῖχ' ὄραν
 ἐμήν· θολοὶ δὲ καρδίαν, ἐκ δ' ὀμμάτων
 πηγαὶ κατερρώγασιν· ὦ τλήμων ἐγὼ
 ὡς ἄρτι πένθους τοῦδε γεύομαι πικροῦ.

ΧΟ. ἐγὼ μὲν οὐκ ἔχοιμ' ἂν εὖ λέγειν τύχην· 1070

χρὴ δ', ὅστις εἶσι, καρτερεῖν θεοῦ δόσιν.

ΗΡ. εἰ γὰρ τοσαύτην δύναμιν εἶχον ὥστε σὴν
 ἐς φῶς πορεύσαι νερτέρων ἐκ δωμαίων
 γυναῖκα, καὶ σοι τήνδε πορσῦναι χάριν.

ΑΔ. σάφ' οἶδα βούλεσθαί σ' ἄν. ἀλλὰ ποῦ τόδε;
 οὐκ ἔστι τοὺς θανόντας ἐς φάος μολεῖν. 1076

ΗΡ. μή νυν ὑπέρβαλλ', ἀλλ' ἐναισίμως φέρε.

ΑΔ. ῥᾶον παραινεῖν ἢ παθόντα καρτερεῖν.

ΗΡ. τί δ' ἂν προκόπτοις, εἰ θέλεις ἀεὶ στένειν;

ΑΔ. ἔγνωκα καὐτὸς, ἀλλ' ἔρωσ τίς μ' ἐξάγει. 1080

ΗΡ. τὸ γὰρ φιλησαι τὸν θανόντ' ἄγει δάκρω.

ΑΔ. ἀπώλεσέν με, κᾶτι μᾶλλον ἢ λέγω.

ΗΡ. γυναικὸς ἐσθλῆς ἤμπλακες· τίς ἀντερεῖ;

ΑΔ. ὥστ' ἄνδρα τόνδε μηκέθ' ἠδεσθαι βίῳ.

ΗΡ. χρόνος μαλάξει, νῦν δ' ἔθ' ἠβάσκει κακόν. 1085

ΑΔ. χρόνον λέγοις ἂν, εἰ χρόνος τὸ κατθανεῖν.

ΗΡ. γυνή σε παύσει καὶ νέου γάμου πόθος.

ΑΔ. σίγησον· οἶον εἶπας. οὐκ ἂν ψόμην.

ΗΡ. τί δ'; οὐ γαμεῖς γὰρ, ἀλλὰ χηρεῦσει λέχος;

ΑΔ. οὐκ ἔστιν ἥτις τῷδε συγκλιθήσεται. 1090

- ΗΡ. μῶν τὴν θανούσαν ὠφελεῖν τι προσδοκᾶς;
 ΑΔ. κείνην ὅπουπέρ ἐστι τιμᾶσθαι χρεῶν.
 ΗΡ. αἰνῶ μὲν αἰνῶ· μωρίαν δ' ὀφλισκάνεις.
 ΑΔ. ὡς μήποτ' ἄνδρα τόνδε νυμφίον καλῶν.
 ΗΡ. ἐπήνεσ' ἀλόχῳ πιστὸς οὐνεκ' εἶ φίλος. 1095
 ΑΔ. θάνοιμ' ἐκείνην καίπερ οὐκ οὔσαν προδοῦς.
 ΗΡ. δέχου γυν εἴσω τήνδε γενναίων δόμων.
 ΑΔ. μὴ, πρὸς σε τοῦ σπείραντος ἄντομαι Διός.
 ΗΡ. καὶ μὴν ἀμαρτήσῃ γε μὴ δράσας τάδε.
 ΑΔ. καὶ δρῶν γε λύπη καρδίαν δηθήσομαι. 1100
 ΗΡ. πιθοῦ· τάχ' ἂν γὰρ ἐς δέον πέσοι χάρις.
 ΑΔ. φεῦ.
 εἶθ' ἐξ ἀγῶνος τήνδε μὴ λαβές ποτε.
 ΗΡ. νικῶντι μέντοι καὶ σὺ συννικᾶς ἐμοί.
 ΑΔ. καλῶς ἔλεξας· ἡ γυνὴ δ' ἀπελθέτω.
 ΗΡ. ἄπεισιν, εἰ χρή· πρῶτα δ' εἰ χρεῶν ἄθρει. 1105
 ΑΔ. χρή, σοῦ γε μὴ μέλλοντος ὀργαίνειν ἐμοί.
 ΗΡ. εἰδῶς τι καγὼ τήνδ' ἔχω προθυμίαν.
 ΑΔ. νίκα νυν. οὐ μὴν ἀνδάνοντά μοι ποιεῖς.
 ΗΡ. ἀλλ' ἔσθ' ὄθ' ἡμᾶς αἰνέσεις· πιθοῦ μόνον.
 ΑΔ. κομίζετ', εἰ χρή τήνδε δέξασθαι δόμοις. 1110
 ΗΡ. οὐκ ἂν μεθεῖην σοῖς γυναῖκα προσπόλοις.
 ΑΔ. σὺ δ' αὐτὸς αὐτὴν εἰσαγ', εἰ δοκεῖ, δόμους.
 ΗΡ. ἐς σὰς μὲν οὖν ἔγωγε θήσομαι χέρας.
 ΑΔ. οὐκ ἂν θίγοιμι, δῶμα δ' εἰσελθεῖν πάρα.
 ΗΡ. τῇ σῇ πέποιθα χειρὶ δεξιᾷ μόνῃ. 1115
 ΑΔ. ἄναξ, βιάζει μ' οὐ θέλοντα δρᾶν τάδε.
 ΗΡ. τόλμα προτείνειαι χεῖρα καὶ θιγεῖν ξένης.
 ΑΔ. καὶ δὴ προτείνω, Γοργόν' ὡς κατατόμφ.
 ΗΡ. ἔχεις; ΑΔ. ἔχω.

- ΗΡ. ναί, σῶζέ νυν, καὶ τὸν Διὸς
 φήσεις ποτ' εἶναι παῖδα γενναῖον ξένον. 1120
 βλέψον δ' ἐς αὐτήν, εἴ τι σῆ δοκεῖ πρέπει
 γυναικί· λύπης δ' εὐτυχῶν μεθίστασο.
- ΑΔ. ὦ θεοί, τί λέξω; θαῦμ' ἀνέλπιστον τόδε·
 γυναιῖκα λεύσσω τήνδ' ἐμὴν ἐτητύμως,
 ἢ κέρτομός με θεοῦ τις ἐκπλήσσει χαρά; 1125
- ΗΡ. οἶκ' ἔστιν, ἀλλὰ τήνδ' ὄρας δάμαρτα σὴν.
- ΑΔ. ὄρα γε μὴ τι φάσμα νερτέρων τόδ' ἦ.
- ΗΡ. οὐ ψυχαγωγὸν τόνδ' ἐποιήσω ξένον.
- ΑΔ. ἀλλ' ἦν ἔθαπτον εἰσορῶ δάμαρτ' ἐμὴν;
- ΗΡ. σάφ' ἴσθ', ἀπιστεῖν δ' οὐ σε θαυμάζω τύχην.
- ΑΔ. θίγω, προσείπω ζῶσαν ὡς δάμαρτ' ἐμὴν; 1131
- ΗΡ. πρόσειπ'. ἔχεις γὰρ πᾶν ὄσονπερ ἤθελες.
- ΑΔ. ὦ φιλτάτης γυναικὸς ὄμμα καὶ δέμας,
 ἔχω σ' ἀέλπτως, οὔ ποτ' ὄψεσθαι δοκῶν.
- ΗΡ. ἔχεις· φθόνος δὲ μὴ γένοιτό τις θεῶν. 1135
- ΑΔ. ὦ τοῦ μεγίστου Ζηνὸς εὐγενὲς τέκνον,
 εὐδαιμονοίης, καὶ σ' ὁ φιτύσας πατὴρ
 σώζοι· σὺ γὰρ δὴ τᾶμ' ἀνώρθωσας μόνος.
 πῶς τήνδ' ἔπεμψας νέρθεν ἐς φάος τόδε;
- ΗΡ. μάχην ξυνάψας δαιμόνων τῷ κυρίῳ. 1140
- ΑΔ. ποῦ τόνδε Θανάτῳ φῆς ἀγῶνα συμβαλεῖν;
- ΗΡ. τύμβον παρ' αὐτὸν ἐκ λόχου μάρψας χεροῖν.
- ΑΔ. τί γάρ ποθ' ἦδ' ἄναυδος ἔστηκεν γυνή;
- ΗΡ. οὔπω θέμις σοι τῆσδε προσφωνημάτων
 κλύειν, πρὶν ἂν θεοῖσι τοῖσι νερτέροις 1145
 ἀφαγνίσσηται· καὶ τρίτον μὲν φάος.
 ἀλλ' εἴσαγ' εἴσω τήνδε· καὶ δίκαιος ὦν
 τὸ λοιπὸν, Ἄδμητ', εὐσέβει περὶ ξένους.

καὶ χαῖρ'· ἐγὼ δὲ τὸν προκείμενον πόνον
Σθενέλου τυράννω παιδὶ πορσυνῶ μολών. 1150

ΑΔ. μείνον παρ' ἡμῖν καὶ ξυνέστιος γενουῦ.

ΗΡ. αὐθις τόδ' ἔσται, νῦν δ' ἐπείγεσθαί με δεῖ.

ΑΔ. ἀλλ' εὐτυχοῖης, νόστιμον δ' ἔλθοις πόδα.

ἄστοις δὲ πάση τ' ἐννέπω τετραρχία
χοροὺς ἐπ' ἐσθλαῖς συμφοραῖσιν ἰστάναι 1155

βωμούς τε κνισᾶν βουθύτοισι προστροπαῖς.

νῦν γὰρ μεθηρμόσμεσθα βελτίω βίον

τοῦ πρόσθεν· οὐ γὰρ εὐτυχῶν ἀρνήσομαι.

ΧΘ. πολλαὶ μορφαὶ τῶν δαιμονίων,

πολλὰ δ' ἀέλπτως κραίνουσι θεοί. 1160

καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,

τῶν δ' ἀδοκῆτων πόρον ἠῦρε θεός.

τοιόνδ' ἀπέβη τόδε πρᾶγμα.

NOTES.

SCENE I. vv. 1—141.

"Apollo, leaving the palace of Admetus to avoid the pollution of death, encounters the death-god, from whom he vainly endeavours to obtain mercy for Alcestis. An angry altercation ensues, and Apollo, having reproached Death with his character and office, departing, foretells the arrival of Hercules, who shall win Alcestis back by force. 1—76. The Phœrean elders (in semichorus) draw near to the palace-gate, questioning, one party with the other, about the fate of the Queen; then they join in lamenting that no help or hope appears from any quarter. 77—141." *Alcestis*, p. v. Oxford Ed. J. H. & J. Parker, 1859.

PROLOGUE. 1—27.

In many of the Greek Dramas, especially in those of Euripides, there is a prologue addressed directly to the spectators, which, as Twining (*Notes to Aristotle*) remarks, "reminds us of the stage of tragedy previous to the introduction of the dialogue, when it consisted only of a story told between the acts (so to speak) of the dithyrambic chorus, which was then the main body and substance of the entertainment."

In this case Apollo, armed with his bow, vv. 35, 39, is introduced on the stage, entering from the palace of Admetus. The substance of his address may be found in the "Mythic tale of Apollo serving Admetus." *Preface*.

1. *ἐτλην ἀλέσαι*, I submitted, or, condescended to put up with. For the different meanings of *τολμᾶν* and *τλήναι*, see note on v. 275.

2. *θῆσσα*, lit. a poor girl who works for hire; formed from *θῆς* in the same way as *Κρήσσα* is formed from *Κρής*. Here it is an adj. = *θητική*. — *πράπεζαν*. Compare the similar use of the term *board* in English.

— *ἀλέσαι*, to assent to, to acquiesce in, = *εὐαρεστῆσαι*, Sch. Translate, in which I bore to be content with menials' fare [hirelings' board]. Compare S. Luke xvi. 8, *καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας*, which is incorrectly rendered, "the Lord commended the unjust steward." The verb has the same meaning as here, and ought to have been translated so as to convey the idea, that the lord, or master, simply meant to give the man credit for cleverness,—that he was not "fool as well as villain."

5. *οὐ*. Verbs expressive of strong mental feeling take a genitive of the antecedent notion of that thing or person which provoked those feelings. *Jelf. Gr. Gr.* § 490.

— *δὴ* contr. from *ἤδη* in its primary sense has reference to time, *straightway, thereupon*: after relatives and pronouns it adds force to the expression, as in *Il.* xxiv. 376, *οἷος δὴ σὺ*, just such a person as you: so here it implies that Apollo was justly enraged at Zeus for slaying *Asclepius*; *whereof of course incensed*.

7. *ἄπρωα*, in appos. with the meaning implied in the previous sen-

tence. Compare *Orest.* v. 1103, 'Ἐλένην κτάνωμεν, Μενελέω λύπην πικράν, i. e. *our killing Helen will be a bitter sorrow to Menelaus*; *Soph. Ed. Tyr.* 720. οὐτ' ἤνυσεν φονέα γενέσθαι πατρός, οὕτε Ἀδίων, τὸ δεινὸν οὐφοβεῖτο, πρὸς παιδὸς θανεῖν, where τὸ δεινὸν stands "in apposition to the verbal notion in the speaker's mind, and implied in the sense." *Jelf, Gr. Gr.* § 580.

8. ἔλθων γαῖαν. After verbs of motion to a place, the preposition is frequently omitted.

9. ἔσωζον, "I have been up to this time the preserver of this house." The imperfects ἐβουφόρβουν and ἔσωζον do not necessarily imply, as Hermann supposes, that the term of his service had not then expired; v. 23, λείπω, κ. τ. λ. "I am leaving the palace of Admetus," implies that it had, and that he was now at liberty to go away.

— ἐς τόδ' ἡμέρας = εἰς ταύτην τὴν ἡμέραν. Compare the constructions, ἐς τόδε χρόνον, *to this very moment of time*; εἰς τόδ' ἀπορίας, *to this pitch of difficulty*; ποῖ γῆς, *to what part of the world?* ἴσ' εἰ κακοῦ, *in what a state of evil thou art*: cf. v. 1113, ὅποι αἰας.

11. *Whom I rescued from dying.* The more common construction would be ἐν ἐρ. μὴ θ. i. e. ὥστε μὴ θ.; as in *Orest.* v. 591, ῥύσεται με μὴ θανεῖν. μὴ, redundant, is frequently used after such verbs as these, in which a prohibition is implied. *Wordsw.* 168, *Ods.* 2.

12. Μοίρας δολώσας. It is supposed that *Æschylus, Eumen.* v. 715, &c., refers to this legend, which is thus stated by the Scholiast: οἶνω γὰρ, φασί, τῶν λογισμῶν ἀπαγαγὼν ἐξητήσατο Ἀδμητων, οὕτω μέντοι, ὥστε ἀντιδοῦναι ἑαυτοῦ ἕτερον τῷ Αἰδῷ.

— δέ, *for.* ἤνεσαν, *vowed, promised.*

13. *The death that was impending: mortem instantem, Monk*: who quotes several passages in which Αἰδῆς simply signifies *death*.

14. *Having found for the powers below another to die in his stead.* διαλλάσσειν means *to interchange*, i. e. 1, *to give in exchange*, as here (construct. τί τινι); or, 2, *to take in exchange* (construct. τί ἀντί τινος).

— νεκρὸν, *prolepticè, to die, to become a corpse.* *Oxf. Ed. Notes*, p. 2.

15. ἐλέγξας here signifies *having questioned*. Observe the ὕστερον πρότερον; he must have gone through the list of his friends before he could have put the question to each of them.

16. μητέρα: Clymene was the name of his mother.

17. Monk has introduced into the text the emendation of Reiske:

οὐχ εὔρε, πλὴν γυναικὸς, ὅστις ἤθελε,
θανὼν πρὸ κείνου, μηκέτ' εἰσορᾶν φῶς.

"He found not one, save his wife, who was willing, by dying for him, to behold the light no more." πρὸ = ἀντί.

20. ψυχορ. *at the last gasp*; *Lat. animam agens*; *lit. letting her soul break loose.* ἐν χερσίν, *sc. in the arms of Admetus and the attendants.* Mark the use of the dual χερσίν. All were required to use *both hands* in supporting her.

22. μίασμα. So Diana, in *Hippol.* 1437:

ἔμοι γὰρ οὐ θέμις φηιτοῦς δρᾶν,
οὐδ' ὄμμα χραίνειν θανασίμοισιν ἐκπρωαῖς.

22. κίχη. All the Editors before Gaisford had κίχη. There is no such word as κίχew. κίχη is the subj. of the aor. *έκίχων*, from the pres. *κίχων*. Monk.

24. τόνδε, *δεικτικώς*, Death there.

26. *συμμέτρως* = *εύκαιρως*. Schol. *punctually to the time*.

27. *φρουρών*, *looking out for*.

— *χρεών*, subst. indecl. strictly a part. neut. from *χρῶω*, Ion. *χρέω*; but usually *χρεών* (or *χρεόν*) *έστι*, much like *χρή*, 'tis fated.

29. *πολέω* (from *πόλος*, a pivot, hinge, or axle) means *to go round about, to haunt* a place, L. and S.; others *versari*: *what art thou about here?* Paley thinks that the verb originally signified *πολύς είναι*, since "to be much in a place" is "to frequent it," "to go about and over it."

30. *αἶ*. Referring to Apollo's previous deception of the Parcs. "Thou art again acting unfairly in circumscribing the prerogatives of the Gods below, and putting them in abeyance. Was it not enough for thee to stay the death of Admetus, foiling the Fates by thy cunning craftiness?"

Death complains that Admetus had been rescued from him, and that now Apollo wanted to rob him of his right to Alcestis.

— *ἀφορίζω*, lit. *to mark out by boundaries*; here *to carry out of the boundaries, to carry off*, L. and S. Hermann, however, more properly understands it in the sense of *setting limits to*.

35. The construction is *ὄπισθας χεῖρα (ὥστε εἶναι) τοξήρη*; lit. *having armed thy hand, so that it is furnished with a bow*.

The Ox. Ed. takes *τοξήρη* proleptice, and translates: *having armed your hand with your bow*. Compare Milton, *Hymn Nat.*, "the sworded Seraphim."

36. *ἦ τὸδ'*, κ.τ.λ. *τόδε*, sc. *προθανεῖν*. The neut. demonstrative is used to prepare the way for a following substantive, or for a whole sentence. This usage is very common before infinitives, generally without the article. Jelf, *Gr. Gr.* § 657. *Who promised this* (very thing which you are anxious to prevent, viz.) *that she, the daughter of Pelias, would set her husband free, and die for him herself*.

— *ὑπέστη*—*έκλόσασ' αὐτή*. When the same person is both the subject and object of the verb, this verb being *declarandi* or *sentiendi*, governing an accus., the object is not, as in Latin, expressed by the personal pronoun, but altogether omitted, so that the nom. stands with the infinitive. Jelf, *Gr. Gr.* § 672. See note on v. 150.

38. Apollo intimates that he does not intend to use force, but that he has right and equity to support him: *τοι, in good sooth*; *κεδρὸς, wise, sound*.

39. *What need of thy bow then, if, &c.*

41. *γε* = *yes*, as in v. 47.

42. *γάρ*: supply the ellipsis, [True, I do aid this house,] *for, &c.*

44. *πρὸς βίαν* = *βίη*.

47. *Beneath the nether earth*.

48. The same expression occurs in the *Medea*, v. 937, where, however, Porson reads *οὐκ οἶδ' ἄρ' εἰ π. σ.*, on the ground that *ἄν* [used to make a positive assertion conditional or dependent on circumstances,]

cannot be joined with the pres. [or perf.] indic. [because that which either *is* or *has been*, cannot be made *conditional*]. Markland reads in this passage οὐκ οἶδα γ' εἰ π. σ. Monk retains the common reading, and connects δὲν with πείσομαι thus, οὐ γὰρ οἶδα εἰ πείσομαι δὲν σε.

49. Monk understands ποιῶν : *for, this I am commissioned (to do)*. We may, however, take τοῦτο as equivalent to the cognate accus. = τὰ ἔργα τὴν τάξιν τετάγμεθα. Translate, *why, that is the very office to which I am appointed.*

50. τοῖς μέλλουσι, scil. θνήσκειν, as in v. 527. Hermann renders it by *cunctantibus*; the Scholiast, τοῖς γεγηρακῶσι; *on those who are ready (to die)*; *who are anticipating death*, i. e. the old and decrepit. "Decrepitos dicit et, exhausta jam vi et facultate vivendi, ad exitum spectantes." Pflugk. Θάνατος is here said θάνατον ἐμβαλεῖν, which some commentators consider a negligent and careless expression on the part of Euripides. Hermann, however, calls attention to the distinction between the God who presides over death, and death itself.

51. *I understand thy allusion, forsooth, and thy aim.*

52. οὐδ', *well then*, is it possible, &c. For the construction ἐσθ' ὅπως μῦθοι, see Jelf, *Gr. Gr.* § 817, 4, and compare v. 113. Paley remarks that it is a peculiarity of relative words to take the optative without δὲν in some cases where a merely contingent event is conceived.

54. γε = *at any rate.*

56. γράβς here an adj. referring to Alcestis : *when old.*

"56—57. Apollo pleads ironically for Alcestis's life, as though the glory of death lay merely in the splendour of the funeral rites. Death retorts by accusing Apollo of 'ruling the case in favour of the wealthy.'" *Oxf. Ed. Notes*, p. 3.

— *Thou art laying down the law in favour of the rich: τῶν ἐχθρόων*, sub. χρήματα. πρὸς with a gen. in sense of *e re alicujus*, is common. Cf. *Soph. Œd. Tyr.* v. 1434, πρὸς σοῦ γὰρ, οὐδ' ἐμοῦ, φράσω, *for thy interest and not my own I will mention it.*

58. ἀλλ' ἦ, &c. *What then? Hast thou turned sophist without our perceiving it? Quid? tu sophistes, inscius nobis, eras?* as Buchanan renders it. Others, however, translate, "hast thou been inadvertently witty?" making Apollo accuse Death of "stumbling upon wit." In this case καὶ would mean, "in addition to thy other attributes." Cf. *Or.* v. 203, καθανών σε λήθηθε, *he is dead without thy knowing it.* Horace has imitated the construction, *Ep. I.* 17, 10, "Nec vixit male, qui natus moriensque fefellit," *who has lived and died unnoticed and unknown.*

59. οἱς πράεσσι, i. e. τὸ ὀνειδίσθαι. *Those who have it in their power to do so, would make a bargain that men should die old; or, those who have the means, the wealth; the οἱ ἐχούρες* of v. 57.

vv. 49—59 have thus been paraphrased by Paley. "Persuade me to *what?*" asks Death. "Do you mean to slay the right person? Why, that is my office." "Not so," replies Apollo, "but to slay those who are ripe for death, rather than the young."—"I see your drift."—"I ask you then plainly, can Alcestis be spared?"—"It is impossible; I too take pride in my prerogatives."—"Why, at best you can only get *one* life."—"But to take a young life is a greater honour to me."—

"Even if Alcestis lives till old age, she will have a rich funeral (so that you will get honour in that way)."—"The law you would lay down is in favour of the rich."—"How so? you are more of a Sophist than I thought."—"Those who have money would make a bargain that their friends shall die old."

64. ἢ μὴν, *nevertheless*, Monk. Perhaps here = *nay surely but, &c.*, a threat being implied.

65. εἰσι, as usual, in a future sense.

66. The construction is Εὐρ. πέμ. [αὐτὸν] μετὰ ἵππ. ὄχημα [ἀξίον] ἐκ. κ.τ.λ. The expressions ἵππ. ὄχ. and τέτρωρον ἄρμα in v. 483 signify the horses themselves. Monk. Translate, therefore, *Eurystheus having sent (him) after (or, in search of) the chariot-horses (to fetch them) from the stormy regions of Thrace: or, having sent him to fetch the horses, &c.* The mares of Diomedes (King of the Bistones, in Thrace) are alluded to, which Eurystheus ordered Hercules to bring to Mycenæ.

68. ξενοῦσθαι, *being entertained as a guest*. Cf. Æsch. *Chœph.* 690.

69. ἐξαιρησεται, with a double accus., as in *Iph. in Aul.* 972, εἰ τίς με τὴν σὴν θυγατέρ' ἐξαιρησεται.

70. The sense of these two lines, which Dindorf considers spurious, seems to be this: "*Thou wilt neither get any thanks from me (as thou mightest have done, hadst thou given her up voluntarily), and yet thou wilt have to do it all the same (i. e. give up Alcestis), and wilt be hated by me (instead of enjoying my friendship).*"

72. ἄν is sometimes joined to a participle which stands for a conditional sentence into which it may be resolved. Jelf, *Gr. Gr.* § 429, *even if (though) thou sayest much thou wilt gain nothing by it.*

— πλεον λαμβάνειν, *proficere*, M.

73. οὖν. The proper adverbial force of οὖν appears to be *really, truly, then*. Here, where a statement is repeated and confirmed in spite of contradiction, it may be rendered, *I say; the lady, I say, shall, &c.*

74. *That I may commence the sacrificial rites with the sword.*

κατάρχεσθαι τοῦ ἱερίου, or simply κατάρχεσθαι, means lit. *to make a beginning of the victim*, in Lat. *auspicari sacra*. This was done by plucking off a bunch of hair from the forehead of the victim, and throwing it into the fire, as *primitiæ*, or *prima libamina*. Virg. *Æn.* VI. 246.

"Here we meet the first mention of a very remarkable notion of the Greeks. The dead seem to have been regarded in the light of victims offered to Hades; and as it was the custom in commencing a sacrifice to pluck some hairs from the forehead of the victim, and burn them on the altar, so Death is here represented as coming to cut off a lock of the hair of Alcestis. Of this rite, however, no other mention is, we believe, to be found in Grecian literature." Keightley's *M.* p. 95.

75. ἱερός, with a gen. *sacred, or devoted to*. Sacer is similarly used in Latin; "insula Deorum sacra." Cic.

— ἱερός γὰρ, &c. *That man is consecrated to the Gods below, the hair of whose head this sword shall have hallowed.*

76. *δρου* = *ejus qui*, *δρου ἄν* = *cujuscunque*, as Hermann has remarked: *δρου* without *ἄν* has nearly the force of *δταν*, whenever the event may happen, *that man*, &c.

— *ἀγνίσθη*, vulgo *ἀγνίσει*; but in the Tragic writers we find *ἀγνώ* as the form of the future, not *ἀγνίσω*. Monk remarks that *ἄν* is here understood with the subj. as in many other passages. Cf. vv. 849, 978, &c.

77. Monk reads *πρόσθεν*, from an idea that in anapaestic verse the penult of *μελόθρων* is always long. Euripides sometimes lengthens such words as *τέκνον*, *δάκρυς*, &c.

78. *Why is this house of Admetus kept silent?* Cf. Jelf, *Gr. Gr.* § 364.

79. *τις*, which is only found in one or two MSS., is generally considered to be spurious, i. e. (as Paley observes) one of those continually recurring interpolations of grammarians to complete catalectic anapaestics.

80. *ὅστις ἄν εἴποι, ἦο, if he were present (ἄν) might tell us.* Cf. Jelf, *Gr. Gr.* § 832.

88. *ὡς πεπ.* as though the deed were done—(all were over).

90. *στατίζεται*, stations himself, stands. *στατίσω*, poet. = *ἴστημι*, *στατίζομαι* = *ἴσταμαι*. In *Elect.* v. 316 the act. *στατίζουσι* is also used in an intransitive sense.

The Chorus are endeavouring to ascertain whether Alcestis is dead or not. The evidence seems to them to be in favour of her being yet alive, for there is no wailing to be heard, or other sounds of woe, which they presume Admetus would not have omitted had she really been dead.

91. *μετακύμιος ἄρας*, between the waves of our misery, i. e. bringing us a short lull or respite from misery, before another wave overtakes us. L. and S. The Scholiast observes that, as *τὸ μεταίχμιον* denoted the space between two armies, so *μετακύμιον* would signify the space between two waves. The Oxf. Ed. quotes the Schol. as explaining *μετακύμιος* by *εὐδαιμόνως* (in an active sense), *after the billow bringing a calm*. Schneider renders it, "is qui malorum fluctus avertit."

92. *Παῖδν*. Pæan or Pæon (*Παῖδν*, or *Παῖδν*) is in Homer the family surgeon of Olympus. He cured Ares when wounded by Diomedes, and Hades of the wound of his shoulder given him by Hercules. His attributes were afterwards transferred to Apollo, with whom he was perhaps originally identical. Cf. Keightley.

93. *τἄν*, i. e. *τοὶ ἄν*. Porson, on *Med.* v. 863, remarks, that the particle *τοὶ* cannot suffer elision, but makes a long vowel by crasis.

They would not be silent, if indeed she were dead.

94. *At any rate she is not yet removed from the house*, for burial. *φροῦδος* is here fem.

95. *πόθεν*; "apud Atticos vim habuit negantis," M. And so the

Schol. on *Phœn.* v. 1636 explains it by οὐδαμῶς. *How so? whence* (do you infer that)? meaning that it is not so.

95. οὐκ αὐχῶ. *I do not presume this, M. I am not so sure of it.*

—τί σε 0. *what makes thee so confident* (that it is so)?

96. ἔρημον, *private, without a funeral procession; δχλου χωρῖς*, Schol.

100. χέρνιψ is here the vessel called *στρακον*, ἀρδάλιον, and ἀρδάμιον, which was filled with lustral water, and placed before the door of a house in which a corpse was laid out, in order that every one who came out, might purify his person by sprinkling himself. Translate: *I see not a vessel of lustral water from the fountain, (standing,) as is the custom, at the doors of the dead.*

101. Cf. *Æsch. Choeph.* v. 166. That the ancients were wont to crown the tombs of their friends with locks of their hair, is well known; but I do not remember to have seen elsewhere any allusion to the custom of hanging up locks of hair in the vestibules of their houses. M.

102. τομαῖος, *passive, shorn.*

—νεκῶν, objective genitive, *in mourning for the dead.* So εἰρῶιδτινος, *goodwill towards a person.*

103. οὐ νεολαία. Some commentators consider νεολαία here to be an adj., others say that wherever it occurs, it is a subst. "νεολαία hic adjectivum esse tanto minus mirum, quod hoc vocabulum, ut ipsa forma docet, natura sua adjectivum est." Herm. The Scholiast also makes it an adj., interpreting it by νέα. "Sed νεολαία, ubicunque occurrit, est *juventus.*" Monk: who therefore edits what Musgrave first suggested, νεολαία. Photius, νεολαία (νεολέα), νέος λαός, καὶ οὐ πάλαι εἰς ἀνδρας ἐγγεγραμμένος. νεολαίαν (νεολέαν) τὴν νεότητα, τετρασουλδάβως οἱ Ἀττικοί. Hesych. νεολαία· νέων ἀθροισμα, i. e. *caetus juvenilis.* "Quum νεολαία ubique substantivi vim habeat, νεολαία γυναικῶν, et χεῖρ γυναικῶν videntur ἐκ παραλλήλου posita esse; sed fortasse legendum χεῖρα γυναικῶν, ut ordo sit οὐ νεολαία γυναικῶν δουπεῖ χεῖρα." Matthiæ. I venture with some little diffidence to suggest that the passage may be rendered, *and no band of youthful women makes a din* (sc. with beating their breasts), νεολαία χεῖρ, *a company of youths*, like οἰκεία χεῖρ in *Orest.* v. 629, for χεῖρ οἰκετῶν, *a band of domestics*; γυναικῶν being added to explain and more accurately define the notion. The Scholiast, however, thus explains the passage: νεολαία· νέα, κυρίως δὲ ὁ ἐκ τῶν νέων δχλος. νῦν δὲ τὴν ἀκμάζουσαν καὶ εἴσπον χεῖρα σημαίνει. *No young and vigorous hand of women, &c.* If we prefer Monk's reading, νεολαία, we must render it, *for the young wife*, sc. Alcestis, or rather, make γυναικῶν depend upon νεολαία, and the expression equivalent to νέαις γυναίξιν. Dindorf's last reading, οὐ νεαλής, is not more happy than his first, οὐδέ νεολαία.

109. διακ. = φθειρομένων, Schol. διαπονουμένων, Hesych. *When the good are worn out (with affliction).* The Schol. derives διακ. from κνήστις, *a sword*, so that it would mean primarily, *to perish by the sword.* Blomf. on *Æsch. P. V.* says that κναίειν signifies *to tease, or card wool*, from the old form, κνάω, κνήμι, whence κνήθω, κνάπτω, and the like.

110. *δστις*. The demonstrative omitted before the rel.

112. The Chorus intimates that as the fated day (*κύριον ημαρ*) had now arrived, on which it had been foretold that Alcestis should fulfil her engagement, and die for her husband, there was no hope for her Asclepius could alone have saved her, but he was dead. It would be needless to consult any oracle, and sacrifices had been tried in vain.

— *ἀλλ' οὐδέ*. *There is no place in the world to which any one could make a voyage, whether to (the temple, sub. ἔδρας) of Lycia, or to the arid seat of Ammon, and thereby redeem the unhappy lady's life.*

113. *αίας*, gen. after *δοιοι*.

114. The construction is *ἡ ἐπὶ Λυκίας ἔδρας εἶ' ἐπὶ τὰς*. Others, however, think that *Λυκίας* is the gen. by attraction to *αίας* (the construction changing after *εἶτε* to *εἶπ'*), as if it had been intended to write *δοιοι αίας ἡ Λυκίας ἡ Ἀμμωνίδος*. The following is the elegant translation of Chapman:

*There is no spot on all earth round,
To which a winged ship can bound,
Nor Lycia nor the thirsty plain
Of Ammon's immemorial fane,
By sending whither one can save
This hapless lady from the grave.*

The allusion is to the famous temple of Apollo at Patara in Lycia, on the Xanthus.

115. There was a seat of Jupiter Ammon, with a celebrated oracle, in the oasis of Ammōnium (*Sivah*) in the Libyan desert.

117. Vulgo *παρὰ λῦσαι*. The Opt. *παρὰ λῦσαι* is correct. Cf. v. 52, where the same construction occurs. M.

118. *ἀπότομος*, *abrupt*, *sudden*, *untimely*.

119. *πλάθειν* and *πελάθειν*, poeticè for *πελάξω*. M.

120. *I know not to what priest (ministering) at the altars of the Gods I can resort*. Monk reads *μηλοθυτῶν*, such a phrase as *τὸς θεῶν* being more common than *τὸς θεῶς*, to which of those that sacrifice at the altars, &c.

122. *If only the son of Phœbus (Asclepius) were beholding this light with his eyes, (i. e. were now alive,) she would have returned.*

— *μόνος δ' ἄν*. We must take *ἄν* with *ἦλθεν*, for which Monk suggested (without any necessity) *ἦλθ' ἄν*.

123. *δεδορκῶς ἦν*, for *ἐδεδορκει*. To give emphasis to the predicate, the verbal form is resolved into the participle and *εἶναι*. Jelf, *Gr. Gr.* § 376.

124. *προλιπούσα*, sc. Alcestis, which must be understood as the subject of *ἦλθε*. The Oxf. Ed. observes that when Euripides began the sentence with *μόνος δ' ἄν*, he probably intended to write *ἀρτῆγαγεν* in the apodosis.

126. *Αἶδα τυλώνας*. Hades in Homer and Hesiod is always the name of a person, never that of a place. We meet with the phrase *εἰν* or *εἰς Ἀἶδα* frequently; but it is manifest that *δόμοις*, which is expressed

on other occasions is there to be understood. The *gate* or *door* of Hades is plainly nothing more than the entrance into the house of Hades. The few places of the Attic dramatists in which Hades would seem to be the place, have it in the genitive; and we may perhaps venture to assert, that in *no* Attic prose writer is Hades other than a *person*. Their usual phrase is *ἐς, ἐξ, or ἐν Αἴδου*. It was probably the employment of *ἐξ Αἴδου* that led to the taking of Hades for the place. Cf. Keightley's *M.* p. 551.

127. *δμαθέντας*, sc. *θανάτω*, i. e. *the dead*: as in *Tro.* v. 177, *καὶ ζῶντες καὶ δμαθέντες*. Pflugk (as there is no article) renders it, *si qui mortui essent*.

128. *πλήκτρον* is that which inflicts the *πληγή*. *M.* Hence the Latin *plectrum*, the quill with which they struck the strings of musical instruments.

130. *ἐπὶ βίῳ*, &c. *What hope for her life can I now entertain?* Monk reads *ἐπι βίῳ ἐλ*.

133. *βασ.* i. e. *Admetus*. The pl. forms *ἀνακτες, βασιλείς, κόρανοι, τύρανοι*, are frequently used when only one king, or the retinue of one king, is spoken of. *M.*

134. *ἐπὶ βωμοῖς*, on the altars: *πλήρεις*, i. e. there are sacrifices in abundance.

137. *ἦδε*. In such cases as this, where a new character is about to appear on the stage, the pronoun has the force of *δεῦρο* or *ἴδε*; but here comes one of the servants out of the house. *M.*

SCENE II. vv. 142—237.

"A handmaiden comes out, who relates all that has been taking place within, and says that Alcestis is desirous of coming out to look her last on the light of the sun. The Chorus again divide, and pray for help." *Oxf. Ed.* p. v.

142. Such passages as this and v. 561 are ridiculed by Aristophanes, *Frogs*, 1080:

καὶ φασκούσας οὐ ζῆν τὸ ζῆν,

and v. 1477,

*τίς οἶδεν εἰ τὸ ζῆν μὲν ἐστι καθαιρεῖν ;
τὸ πνεῖν δὲ δειπνεῖν, τὸ δὲ καθεῖδεν κώδιον ;*

— *εἰπεῖν* for *λέγειν* or *καλεῖν*, sub. *εἶναι*, you may say that she is.

143. *προνωπῆς* is properly said of him, "*qui corpore prono ad terram fertur.*" *Heath.* *εἰς θάνατον προνευκυῖα*, *Schol.* *bending forward unto death, drooping, sinking.* (*πρὸ—ἴψ*).

144. *What a man thou art, and what (a wife) thou art losing.* The relative is often similarly repeated in the same clause, as *Soph. Ant.* v. 933, *λεύσσετε . . . ὅλα πρὸς ὧν ἀνδρῶν πάσχω*, see, what treatment I receive, and at the hands of what men.

145. *πρὶν ἂν πάθῃ*. Klotz defends the common reading *πάθος*, translating, "*nondum hoc novit dominus, prius quam passus fuerit.*"

146. Observe the force of *μὲν*: the sentence begins with a conjuncture, and ends with a question; *it seems (μὲν) there is no longer any hope*

to save her life, is there?—σώζεσθαι, the conjecture of Blomf. and Monk for the common reading σώσασθαι, is found in two of the best MSS.

147. βιάζεσθαι. μετὰ βιάς ἐλθεῖν, Schol. *Presses hard upon her.*

148. “τὰ πρόσφορα dicuntur, quæ feruntur, conferuntur ad rem; quæque adeo conveniunt ei; utilia sunt; quæ fieri decet. Nominatim nunc omnia ea, quæ fieri debent ad corpus componendum et sepeliendum; ritus omnes.” Wag. *Are not then the fitting rites being prepared for her?—οὐκοῦν, nonne igitur? οὐκοῦν, ergo.*

149. Sub. ἐστὶ, *yes the trappings (or decorations) are ready.* Cf. Shakespeare, Hamlet, “Yet here she is allowed her virgin chants, Her maiden *strewments*, and the bringing home of bell and burial.” See note on v. 160.

150. ἴστω καθ. The verbs οἶδα, γιγνώσκω, μαθάνω, αἰσθάνομαι, &c., and their compounds, are joined to participles of the pres. perf. and fut., seldom and yet sometimes to those of the aor. Monk on Hipp. v. 303. And when the verb and participle, as here, have the same subject, the latter is put in the nominative case by attraction. Compare Milton, *And knew not eating death.*

—εὐκλεῆς, adj. for adv. as in v. 938. “εὐκλεῆς γυνή est bonæ et integre famæ mulier.” M.

151. μακρῶ, *longe, by far*; often used to strengthen the compar. and superl. Its position at the end of the sentence makes it emphatic; *the most excellent woman of all beneath the sun, by far.*

152. ἐναντ. *gainsay* it.

153. *What must the woman be who has surpassed her?* M.

154. ἐδείξατο—προσημῶσα. See note on v. 150.

157. Some MSS. have θανυμῶεις, but Monk correctly remarks that there are many active verbs which have their futures of the *middle*, and nowhere of the *active* form, at least among the Attic writers; such as ἀκούω, σιγῶ, σιωπῶ, ἔδω, βῶ, ἀμαρτάνω, θήσκω, πίπτω, κλάω, πλέω, πνέω, which have the futures ἀκούσομαι, σιγήσομαι, σιωπήσομαι, ἔξομαι, βοήσομαι, ἀμαρτήσομαι, θανοῦμαι, πεσοῦμαι, κλαύσομαι, πλεύσομαι, πνεύσομαι.

158. κυρία, when it refers to time, signifies *fixed, determined, fore-ordained*: in Pind. Ol. VI. 52, we have κυρίῳ δ' ἐν μηνὶ πέμπκωσ' ἀμφιπόλους, referring to the last month of pregnancy.

160. κεδ. δόμων, *closets of cedar.* M. In Theocr. VII. 81, κέδρος = a *cedar-chest*, infra, v. 365, a *cedar-wood coffin*: Orest. v. 1371, κεδρωτὰς πασάδας. Cf. Hom. Il. XXIV. 191. Monk (after Kirchmann) remarks that those who were preparing to meet immediate death, used to dress themselves in their best clothes. Paley refers to the story of Arion as furnishing an example, who leaped into the sea clad in his most costly robes: and that the washing (v. 159) was a part of the same ceremony. He also observes that as ἐσθῆς is here distinguished from κόσμος, the latter, both here, and v. 149, 1050, probably refers to ornaments of gold, or other durable material which, as we know from the contents of ancient tombs, it was a widely prevalent custom to bury with the corpse, or its ashes. Probably also under the general term κόσμος, were included

chaplets, flowers, pieces of embroidery, &c.: for we find the terms ἐνδύσασθαι (v. 631), ἐνδυμα φθιμένων, *Herc. Fur.* 442 (which are clearly the πέπλοι of v. 333), as well as the more common ἐξάπτειν, ἀνάπτειν. They are elsewhere called rather indefinitely νεκτέρων or νεκρῶν ἀγδάματα, or ἀναθήματα (*Alc.* 613; *Herc. F.* 703; *Suppl.* 983, &c.). In *Troad.* 1143, the giving both στέφανοι and πέπλοι to the body of Astyanax is described under the term κοσμεῖν. Paley.

161. ἤσκη. *decked herself.*

162. πρόσθεν Ἐστίας, *before* (the altar of) *Hestia*, i.e. *Vesta*, the goddess of the hearth. Paley is of opinion that *Artemis* is here addressed. She was especially worshipped at *Phææ*, as the sister of *Apollo*, the patron god.

165. ὄρφ. *to protect my orphan children.* The passive ὀρφανεύεσθαι *to be brought up an orphan*, is found in v. 535, as in 313, κορευέσθαι, *to be brought up a maid.*

The children of *Alcestis* were *Perimele*, and *Eumelus*, who went to *Troy* with eleven ships, and was celebrated for his excellent horses. "The words καὶ τῷ . . . πόσῳ are quasi-parenthetical, since θανεῖν and ἐκ βίῳ are to be referred to αἰτήσομαι." *Oxf. Ed. Notes*, p. 7.

167. ἡ τεκοῦσα αὐτῶν, for ἡ μήτηρ αὐτῶν. Cf. *Elect.* v. 333, ὁ ἐκεῖνον τεκῶν, and *Æsch. Pers.* v. 243, οἱ τῶν λέπτων τεκόντες. The *Attics* often use participles as substantives with a gen. although the verb takes a different case; the article, however, is always added. *Wust.*

168. ἢ αἰτήσομαι, *I will ask*, or sub. *δοῦς*, (*Grant*) *that my children may not die prematurely . . . , but that they may happily lead to the last (ἐκπ.) an agreeable life in their own father-land.*

170. οἶ, sub. εἰσι.

172. The construction is σχίζουσα μυρσίνης φύβην ἀπὸ πτόρων, *plucking myrtle-leaves from off the branches.* φύβη, primarily, the mane of a horse; here, metaphorically, the foliage, or leafage of trees. μυρσινῶν is the common reading. Paley thinks that this was a funeral ceremony, and that the meaning is, "she said a prayer at each altar, as she culled myrtle twigs to crown it."

173. ἀκλ., δασ. Verbals in -τος have commonly a passive signification; here they are both active: *without a tear; without a groan.*

174. *Neither did the impending danger change the fair hue of her complexion.*

178. κορεύματα, or κορεῖα, *Schol.* seems here to be equivalent to the μίτρη (or ζώνη παρθενική), the *maiden-zone*, or *girdle*, worn by young women, and which was removed on the day of marriage by the husband. Hence, says *Monk*, the husband was said κορεύειν, the bride κορευέσθαι, as in v. 313. Others think that the sense of the expression, παρθ. ἐλ. κορεύματα is simply, "I lost my virgin state."—ἐκ τοῦδ' ἀνδρός. ἐκ after an act. verb is also found, *Soph. Œd. Tyr.* 1220, 1454, &c.

— οὐ πέρι (in the sense of ὑπὲρ), *for whose sake.*

179. She is still addressing the nuptial couch; and the meaning is, "Admetus will marry again, and so the couch has lost me alone." Paley thinks that the words will also bear this meaning, "I leave you with an affectionate farewell, though you are the cause of my death, and of mine alone; for it is through my devotion and attachment that I have sacrificed myself to spare him."

180. *προδοῦναι*, to be faithless to, to abandon, as in vv. 202, 290, 659, 1059. M.

— *δκν*. *fearing*. Hesych. *δκνῶν*. *φοβούμενος*. Kuinoel. Elmsley renders it *feeling ashamed*; Monk, *being loath*, or *unwilling*.

182. With *ἄν* supply a verb from the former part of the sentence, not, however, the fut. *κεκτήσεται*. Paley thinks that he intended to say *ἦτις, εἰ σωφρονεστέρα μὲν οὐκ εἶη, ἴσως ἄν εἶη εὐτυχεστέρα*. Monk and others understand *οὔσα* after *μᾶλλον*. Aristophanes, *Eq.* 1251, thus parodies these two verses: *σὲ δ' ἄλλος τις λαβῶν κεκτήσεται, Κλέπτῃς μὲν οὐκ ἄν μᾶλλον, εὐτυχῆς δ' ἴσως*.

— *εὐτυχῆς*. A comparative notion is sometimes carried on from a comparative form to a positive, as in Soph. *CE. R.* v. 1204. So *μᾶλλον* is carried on from one clause to another. Jelf, *Gr. Gr.* § 783.—*σώφρων*, lit. of sound mind, here has reference to *conjugal fidelity*. Translate: *a more faithful one could not* (possess thee), *but perchance a more fortunate one* (may).

184. *Is wet with a flood of tears streaming from her eyes*.—*ὄφθ*. lit. *wetting the eyes*. This compound word is not found elsewhere. *πλημ*. lit. *exundatio maris vel fluvii æstuantis*. M.

186. *προν*. Cf. v. 143. Here, however, it seems to mean *headlong*: *rushing away from the bed she hurries hastily onwards*.

187. *And oftentimes as she was going out, she returned again to the chamber*. The 2 Aor. Pass. in a middle sense: lit. *she turned herself back to the chamber*. *πολλὰ ἐπίσ*. *circa res plures versata est*. Heath. *Sæpe rediit*. Monk.

188. *αὖθις πάλω*, again and again.

190. *ἔκλαιον*, kept weeping.

194. *κακὸς*, humble.

195. *καὶ προσ. πάλ*. The full construction would be, *καὶ ὄφ' οὐ οὐ προσερρήθη πάλω*. Herm. i.e. None was so humble that she did not address him and receive a kind word in return from him.

197. *τ' ἄν*, sc. *τοὶ ἄν*; and had he died, he would certainly have come to an end, but as he has escaped (death), he feels sorrow to that degree, that hereafter he will not forget it. I have connected *οὐ* with *λελήσεται*, instead of taking *πῶρ' οὐ* for *οὔποτε* with Erf. The Schol. thus explains the passage: "If it had happened that he had died, there would have been but one grief, viz. his death; but now that he has escaped, his misfortunes are not to be forgotten."

199. *ἦ πού*, with a question, *doubtless* (does he not?).

201. *φίλην*, i.e. *suam*, ut sæpe.

203. *For she droops and wastes away, exhausted as she is (ye) with disease, a piteous burden for his hands.* This is the reading of Matthiæ, who joins νόσῳ not only with μαραινεται, but also with παρειμένη, as in *Orestes*, 869. *Infra*, v. 236, we have μαραινομένην νόσῳ. The most probable conjecture is that of Elmsley, who thinks that a line has been lost.

204. χεῖρὸς ἄθλιον βᾶρος. See note on v. 7. The passage is thus rendered in *Quart. Rev.* xv. p. 118. *Relaxed, and a lamentable burden to the hands which support her, viz. those of Admetus.* Reiske proposes to read χεῖρας, ἄθλιον βᾶρος, *resoluta (quoad) manus, quæ ipsi nunc sunt miserum pondus*; connecting χεῖρας with παρειμένη, and referring ἄθ. βᾶρος to Alcestis herself. And so Wodhull, who thus renders the whole passage: *With sickness withering she decays, her hands Hang down a wretched load.* Others take παρειμένη in the sense of *fainting*, and the Scholiast has τὴν ἰσχὺν τῆς χειρὸς παραλελυμένην. Paley adopts Elmsley's view that a verse has been lost, and thus fills up the sense: "paralysed as to the lifeless weight of her hand, [and scarcely able to raise her arm, she vainly tries to embrace him]." He compares *Bacch.* 635, where Pantheus, wearied with fighting an empty shadow, falls listless and exhausted, διαμεβεῖς ξίφος παρείται.

207, 208. These two verses are generally considered spurious, being a repetition of *Hec.* v. 408, 409. Paley, however, defends them, and considers them to be very appropriate, not only as completing a sentence otherwise abrupt and nakedly expressed, but because they give a good and natural reason, and a very touching one too, for her last effort. For (as he observes) the Greeks regarded a last gaze at the sun not as a mere sentimental satisfaction, but as a holy act, a religious duty, the discharge of an obligation for blessings received in life. They even deified the sun, and called him Θεός. Hermann has condemned the distich on the ground that προσόψεται should have been προσοψομένη, but even this objection is set aside by Paley, who remarks that her words were οὐποτ' αἰθῆς προσόψομαι σε, and that these are transferred from the first to the third person,—with ὡς supplying λέγουσα. The sentiment was a very common one, and its use in two passages of Euripides need not throw a doubt as to the genuineness of either. A very similar one occurs in *Soph. Ajax*, 856—858.

211. *So as faithfully to stand by them in their misfortunes.*

213. "The Chorus, hearing that even yet their mistress lingers, hold a conversation on the possibility of her being restored by the intervention of Apollo, who has before shewn favour to Admetus. Hermann is doubtless right in assigning the first strophe and antistrophe each to five distinct Choreutæ. Dind. and Pflugk distribute into four speeches of the Hemichorium; Monk gives the whole (to 242) to the Chorus without distinction of parts." Paley.

213. τίς ἄν with opt. expresses strong doubt; with conjunc. denial. Pflugk takes it here as expressing a wish: *utinam aliqua via fugiendorum malorum inveniatur!*

—τόπος κακῶν, and v. 221, μηχανὰν κακῶν, *contrivance against, or escape from, ills.*

221. *Devise for Admetus some contrivance against misfortune.* Ἄδμητῳ, dativus commodi.

222. πάρος τοῦδε, *before this: antehac: ἐφεύρες, i. e. μηχανὰν κακῶν.* Heath for τοῦδ' reads τῷδ', *for on a former occasion also thou didst find one for this man*, sc. Admetus. Perhaps Hermann's conjecture is the best, who reads τῷδ' ἐφεύρες τοῦτο, καὶ νῦν, and in v. 235, in the antistrophe, supplies στέναξον to make the metre correspond.

224. λυτήριος ἐκ θανάτου. The usual construction is the gen. without the preposition.

225. Αἰῶαν. See note on v. 126.

228. στερεῖς, Monk's conjecture for στερηθῆς.

229. ἄρα, as in vv. 341, 771, *nonne? σφαγᾶς, throat-cutting*, from σφάζω, "to kill by cutting the throat." ἄξια, *sufficient to justify*.

230. πλέον ἤ, &c., *and more than enough to bring one's neck to a suspended noose (halter); i. e. misfortunes such as these are enough to make a man cut his throat, or hang himself.* οὐρανίῳ, ἀντὶ τοῦ μετεώρω, Schol.

— κελάσσαι is Erfurdt's emendation for πελάσαι. In the choral odes the sigma is frequently doubled, as in v. 756, χεῖρεσσι.

231. With οὐ φιλαν some supply μόνον, *not (merely) a loved one: but it is not necessary.* Observe the force of the article: *for the lady that thou wilt see this day dead, is not a beloved one, but rather a most beloved one.*

234. ἦδ'. See note on v. 137.

237. κατὰ γᾶς. Monk's conjecture for κατὰ γᾶν has the support of one MS. Paley quotes *Eum.* 352, as another instance of the confusion of two distinct phrases, and observes that the expression is brief for πεμπομένην κατὰ γᾶς παρ' Αἴδην ὑπὸ νόσου μαραιοῦσης αὐτήν. Elmsley retains κατὰ γᾶν and connects it with ἀρσταν, *best in the world.* Others take κατὰ γᾶς proleptically; *wasting away with sickness, and sinking beneath the earth.* The whole passage may be thus rendered: *wail for the most excellent lady wasting away with disease to beneath the earth, to dwell with infernal Hades; where observe the pregnant construction of παρὰ, and compare Xen. Anab. II. 5, 27, λέγει παρὰ Τισσαφέρνει, to go (and stay with) Tissaphernes.*

238. οὐποτε φήσω, *I will ever deny* (the usual meaning of οὐ φημί) *that marriage brings joy rather than pain.* Euripides' ill-feeling towards women is frequently manifested in passages similar to this, and was often alluded to by Aristophanes. There are found, however, so many passages in his plays of a contrary character, that some maintain "there is no foundation for the charge" of *misogynism.* (Smith's *Classical Dictionary.*) Paley, who has discussed the subject at great length in his Preface, maintains that the poet did not hate women as women, but he deplored and was indignant at their profligacy. Nothing can be more estimable than the character of Alcestis, as drawn in this play: the same may be said of his *Iphigenia* and *Electra*; *Polyxena* and *Andromache.*

239. τεκμαιρόμενος, *drawing my inference both from past events, and from witnessing, &c.*

241. ἀπλακών. Usually written ἀμπλακών, part. of the aorist ἤμπλακον. From the same root we have ἀμπλακίσω, perf. pass. ἤμπλάκημαι. The only pres. in use is ἀμπλακίσκω. ἀπλακεῖν, ἀπλάκημα, ἀπλακία (as Monk observes) ought always to be written in Tragic verse without the μ, as is evident from the fact that there are many passages in which the metre requires those forms, none where it rejects them. ἀπλακεῖν and ἀμαρτάνειν have the same meaning in the following passages in this play: vv. 144, 418, 1083, and 342, 616, 879.

— ἀβλωρον—βιοτεύσει. Since he (δοῖς, quippe quis), having lost this his most excellent wife, will for the future lead a life not fit to be called life. Observe that ἀβλωρον agrees with the cognate acc. βλωρον, or βλον, implied in βιοτεύσει.

SCENE III. vv. 242—434.

“Alcestis now makes her appearance with Admetus, and her children, Eumelus and Perimele. At first wandering in her mind, she collects herself at last, and commits her children to the care of her husband, who passionately promises to cherish her memory. Alcestis expires in his arms. Eumelus gives way to an outburst of grief, while the Chorus tries to comfort Admetus.

“(435—475.) Song of the Chorus. Farewell to their mistress: her praises and noble conduct contrasted with that of the parents of Admetus.” Oxf. Ed. p. vi.

244. δῖναι, &c., *ye fleeting clouds whirled through the heavens; literally, ye celestial eddies of drifting clouds.* δῖναι νεφelas, the eddying clouds, which (as Paley observes) Anaxagoras seems to have taught were impelled by a rotatory motion. Hence (he says) the joke in the *Clouds* of Aristophanes about the αἰθέριος δῖνος, v. 379, &c., as an indirect attack on our poet's physical theories. Here, and in the Peirithous, *Fragm.* 593, where ῥύμβος is used as the equivalent of δῖναι, Eur. is supposed to allude to the theory of the δῖνος, which is, in fact, the rotation of the earth balanced in air.

245. ὄρῳ, sc. the sun.

246. οὐδὲν θεοῦ δρᾶσαντας, double accus. *having done the Gods no wrong.*

248. πατρώας, the penult. is here short. Compare the corresponding verse of the strophe. Dind. and Monk read πατρίας.

— Ἴωλκοῦ. Iolcos was a town of Thessaly, built by Cretheus. Pelias, the father of Alcestis, was king of that place.

250. μὴ προδῶς, *do not forsake me.* See v. 202.

255. τάδε τοί με, &c. There are a great variety of readings in this passage, of which that in the text has the support of the best MSS. Observe the double accus. after ταχύνει, viz. τάδε and με. “*Make haste; thou art detaining me.*” *With these words (τάδε) he urges me on impatiently (σπερχόμενος).* There is a similar double accusative in Soph. *Aj.* 1107, καὶ τὰ σέμω' ἔπη κόλαζ' ἐκείνους, which the Schol. explains by κολάζων ἐκείνους λέγει τὰ σέμνα ἔπη. And so Klotz explains the present passage as being equivalent to τάδε τοί λέγει με ταχύνων.

258. οὐχ ὄρατς, parenthetical; *some winged Hades (dost thou not see him?)—glaring from beneath his dark eyebrows, is carrying me off to the hall of the dead.* τὴς Αἴδας, *nescio quis Orcus; i. e. nescio quod simulacrum Orci.* Herm.

261. τί βλέπεις; ἀφες,—addressed to Hades whom she fancied she saw. Paley remarks that dying persons imagine that they see fitting forms, and appeal to others whether they are not equally conscious of their presence. [“Don’t you see him?”] He thinks it probable that a glimpse of the fiend with whom Hercules was afterwards to contend was here permitted to the spectators.—βλέπεις. Monk thinks it very doubtful whether the Attic writers ever used βλέπω in the present tense.

264. τῶν for τούτων, as frequently in the Tragic writers.

272. χαίροντες—ὄρωτον. *Farewell, my children, and long may ye see this light.* Monk condemns the common interpretation, *lati hoc lumen intueamini*, the sense being *vivite et valete*. He thinks that χαίρ. has the same meaning in vv. 323, 436, and 813. For ὄρωτον Monk reads ὄρωτην, after Elmsley, who in his notes on Arist. *Acharn.* 773, maintains that the *second* person dual never differed from the third, and that ὄρωτον, ἤλθετον, εἶχετον, ἐποιήσατον were mere inventions of the Grammarians.

273. τὸδ’ ἔπος, &c. Do not translate, *I hear this bitter word*, but, *this is a painful story which I hear*, as in v. 257, *πικρὸν γε τήνδε, &c., this is a bitter voyage to me of which thou speakest.* It is quite a common construction.

274. παντὸς ἐμοί, &c., *and worse in my estimation (ἐμοί) than any death.*

275. The construction is (ικετεύω, sub.) *σε πρὸς θεῶν.* Compare the Latin, *per omnes te Deos oro.* προδοῦναι, see on v. 250.

—τλήσ. 277. τόλμα. Monk classes the different usages of τολμᾶν and the aor. τλήναι, (for τλήμι and τλώω are not to be found,) under five heads. 1. *To have courage*, as in vv. 462 and 837. 2. *Sustinere citra pudorem*; as in *Andr.* 171, *Orest.* 1541. 3. *To deign, condescend, submit*; as in vv. 1, 572, and *Æsch. P. V.* 1035. 4. *Inducere animam, to prevail upon himself*; as in vv. 552, 752, and 1117. 5. *To be cruel enough to do a thing*, as in this verse, *don’t have the cruelty to abandon me.* A writer, however, in the *Quart. Rev.* (xv. p. 119) has remarked that the expression *to bear* will suit every sense of τλήναι. 1. *τλήης κεν Μενέλῳ ἐπιπρόεμεν ταχὺν ἴον*; *Hom. Il. Δ.* 94: “Could you bear to send an arrow at Menelaus?” 2. *Orest.* 1541, *μῶρος, εἰ δοκεῖς με τλήναι σὴν καθαιμάξει δέρην*, “you are a fool, if you think I could bear to cut your throat.” 3. *Alc.* 572, *ἔτλα δέ, &c.*, “bore to be a shepherd.” 4. *Alc.* 552, *τολμῶς ξενοδοχεῖν*; “can you bear to entertain guests?” And lastly, *Med.* 812, *κτανεῖν σὺ παῖδε τολμήσεις, γόναι*; “can you bear to kill your children?”

277. *ἄνα*, i. e. ἀνάσθηθι, *up! take heart* (τόλμα).

278. ἐν σοί, &c., i. e. ἐν σοί δ’ ἔστω ἡμᾶς καὶ ζῆν καὶ μὴ ζῆν: “on thee does it depend whether we live or not.”

281. Observe the difference between θέλω and βούλομαι; the first,

as Pflugk justly remarks, has regard to the will of another, [viz. that of Admetus, whose permission to speak she asks,] and the latter to her own feelings. *I wish* (if it please thee) *to tell thee before I die what I am anxious about.*

282. *πρεσβεύειν προτιμᾶν*, Hesych. and Photius: *giving thee the first place* (in my esteem), *and at the price of (ἀντι) my own life enabling thee, &c.*

284. *παρόν*, acc. abs. *though it was in my power.*

285. *ἀλλ' in Paley's opinion simply contrasts the two infinitives, μὴ θανεῖν ἀλλὰ σχεῖν, &c.*: the poet, forgetting that he had already used *θνήσκω*, adds *ἠθέλησα* in v. 287. Others before *σχεῖν* understand *παρόν μοι* from the line before: "though I might have had another husband, I was unwilling, &c." And so the Scholiast explains the passage. Bothe places a full stop after *τυραννίδι*. The simplest explanation is that of Klotz, who places a colon after *θνήσκω* instead of a comma. *I am going to die: though I need not have died for thee, but might have had for a husband (any) of the Thessalian (princes) that I liked, and have dwelt in a palace blest with regal power, I was nevertheless unwilling, &c.*

288. *ἐφειδάμεν*. There is no need to supply *ἐμανθῆς*, the object of the verb being found in the subordinate clause that follows: *nor did I spare (them), though I had the gifts of youth, i. e. grace, beauty, &c.* Musgrave takes "Ἡβη as a proper name, and the "gifts of Hebe" to signify the children of Alcestis.

291. *ἦκον* is here used absolutely like *παρόν*, v. 284.—*εἶ, καλῶς, &c.*, when joined with the verb *ἔχω* (*ἦχεν*, Hdt., less frequently Attic.) takes a gen. of that form, the antecedent conception whereof, and relation whereto, the notion of the good or bad state, or position, arises. Jelf, *Gr. Gr.* § 528. The phrase *εἶ ἦκεν τινός* means *to be well-off for a thing, i. e. to have plenty of it*: as in *Herod.* vi. 62, *χρημάτων εἶ ἦκοντες*. So the phrase *καλῶς ἦκον βιοῦ* may be rendered, *though they were favourably circumstanced in point of age to die*. Paley translates literally, "it having arrived to them at a fit point of life to die."

295. If we retain the present punctuation, the sense is, "thou and I might have lived on together for the rest of our allotted time." Valcknaer proposes to read *οὐκ* for *κοῦκ*, removing the comma after *χρόνον*.

297. *ὠρφάνεues*. See on v. 165.

299. *εἰεν, ὅε* it so (since some God has brought it about): a word commonly used by the Greeks, especially in Attic dialogue, when passing from one topic to another. It is a shortened form of the third sing. imp. opt. of *εἶμι*, with *ν* added.

— *ἀπόμνησαι*, remember that thou owest me a favour (*χάρην*) for this. This verb sometimes bears the same meaning without *χάρην* being expressed, as in *Hom. Il.* xxiv. 428.

300. *ἀξίαν*, sc. *χάρην*, an equivalent. Observe the double acc. after *αἰτήσομαι*.

301. *γάρ*. "I shall never ask for an equivalent, for nothing is more precious than life (*ψυχῆς*), and 'life for a life' is the only thing that could be an equivalent in this case."

302. *δίκαια*, acc. plur. sub. *αἰτήσομαι*: or used adverbially.

304. *ἀνάσχου*, "bear up against the idea of these children being the future lords of my house;" *suffer these to be*, &c.

—*δεσπότης* = *δεσποζόντας*, or sub. *θυράς*.

305. *ἐπιγαμεῖν* was generally said of the man who married again, *ἐπιέναι*, as in v. 309, of the woman. *Do not marry and set a stepmother over (ἐπι) these children*. Monk thinks that *ἐπι* has the same force in v. 373, as also in *Orest.* v. 582, *οὐ γὰρ ἐπιγάμει πόσει πόσει*, and *Med.* v. 692, *γυναικ' ἐφ' ἡμῖν δεσπότην δόμων ἔχει*. In *Orest.* 582, however, *ἐπι* evidently signifies *in addition to*, where it will be observed *ἐπιγαμεῖν* is said of the woman marrying one husband after another; and here it may have the same force, "don't marry another wife (*ἐπι*) to be a stepmother to these children."

306. *κακίων*, *more unfriendly towards them*. Adjectives of the comparative degree in *-ίων* have the penult. *long* in the Attic dialect, but *short* in the Ionic and Doric.

—*φθόνῳ*, *through jealousy, or dislike of them*, as being the children of the first wife.

307. *προσβάλλειν χεῖρα*, *omnino est male tractare*. Wüst.

309. *ἡ' πιούσα μητ.* *the stepmother who succeeds the first wife*. See on v. 305.

311. *πύργων*, *tower of defence*.

312. Repeated from v. 195, and therefore rejected by most commentators as spurious, except Hermann and Klotz. The latter defends it as being most appropriate, inasmuch as it explains the reason why the boy would have such a tower of defence in his father, whom he could consult on all occasions, but the little girl would be left without any one to whom she could naturally, on matters peculiarly feminine, apply for advice. He refers to several repetitions, e. g. vv. 419 and 782; 295 and 651, &c.

313. *πῶς κορευθήσει*; *how wilt thou pass thy maiden years in a becoming manner?* = *παρθευέσῃ*, Schol. *Quomodo educaberis in virginali aetate?* Buchanan. See on v. 178, *μοι* must be taken with *τέκνον*.

314. *τυχοῦσα* aptum ex *κορευθήσει*. Pflugk. Join this in sense with the preceding line, and transl. *And what sort of consort to thy father will she be whom thou wilt meet with?* *πατρὶ* depends upon *συζύγου*, according to the rule by which prepositions compounded with adjectives are followed by their proper case. Jelf, *Gr. Gr.* § 642, Obs. 5. Cf. *Hec.* 152, *τύμβου προπετῆ*. Oxf. Ed.

315. *μή σοι*, &c. Kuinoel, Buchanan, and Bothe carry on the interrogation to *γάμους*. Hermann's interpretation can scarcely be defended, "*μή* pendet a praegressis, *qualis, ut ne tibi connubium impediat.*" Supply *δέδοικα*. *I fear that she will mar thy prospects of marriage in the prime of life, by spreading against thee some slanderous report*: *δέδοικα μή* = *vereor ne* = *I fear that such a thing will be*: *δέδοικα μή οὐ* = *vereor ut* = *I fear that it will not be*.

317. *νυμφεύσει*, *shall preside at thy marriage—give thee in marriage*.

νυμφεύειν generally signifies to marry, and like Lat. *nubere*, is usually said of the woman, occasionally of the man, as in v. 412.

321. *ἐς τρίτην μῆνός*. It appears from this passage to have been customary among the Greeks for creditors to allow some farther space for payment of their debts beyond the expiration of their contract; from whence the "days of grace," in relation to bills of exchange and drafts, probably derived their origin. The following passage in the *Clouds* of Aristophanes shews that at Athens, in the time of Euripides, the interest of money was paid at the return of the moon.

STREPSIADES. If the moon

Nowhere appeared, no longer rising shone

Upon the earth, then I too might retire

Nor longer be obliged to pay for *int'rest*.

SOCRATES. As how?

STREPSIADES. Because the payment of all *int'rest*
Is stipulated by the moon's return.

White's Translation.

Thus we find by Salmasius, in his treatise *de Fœnere Trapezetico*, that the *centesima usura* among the ancient Romans was one per cent. monthly. Wodhull.

The meaning therefore is, "I am not allowed the usual days of grace, nor even a single day, but must pay the debt I have contracted forthwith."

322. *λέξομαι*, Dind. and others take to be *passive* here: *I shall be numbered*. It is more probably the fut. mid., used seemingly in a passive, but really in a middle sense, *I will call, or reckon, myself*. See Jelf, *Gr. Gr.* § 365. The true passives are *λεχθήσομαι* and *λελέξομαι*.

323. *χαίροντες*. See on v. 272.

325. *μητρός*, sc. *ἀρίστης*, the best of mothers.

326. *I do not scruple to answer for him*. *ὅτι ποιήσει πάντα καὶ οὐ γαμήσει ἑτέραν*. Schol. The MSS. have *οὐ χάζομαι*, which Barnes first corrected. The Scholiast evidently read *ἄζομαι*, explaining it by *εὐλαβοῦμαι*, and quoting Hom. *Il. E.* 830, *μηδ' ἄζοο θούρον Ἄρηα*.

327. *εἶπερ μὴ*, &c. Others read *ἦνπερ μὴ*—*ἀμαρτάνη*, unless he should be bereft of his senses altogether, become *φρενῶν παράκοπος*, struck with some sudden infatuation hereafter. Paley observes that *εἶπερ ἀμαρτάνει* would mean, "since he is a sensible man," a meaning good in itself, but which he thinks is not what the poet meant: he therefore prefers the other reading.

330. *κεκλήσει, thou shalt be*, as in *Hipp.* v. 2, *θεὰ κέκλημαι Κύπρις*.

331. *τόνδ' ἄνδρα*, i. e. *ἐμέ*, as in vv. 690, 719, 1084, &c. And no Thessalian lady shall ever address me as my bride in place of thee: or, no Thessalian bride shall ever call me (*husband*): more literally (as Pal.), shall have anything to say to me. *οὐδεμία ἄλλη γυνὴ ἐροί μοι, ὧ πόσι*. Schol.

332. *There is not a lady either sprung from a father so noble, or in*

other respects so surpassingly graceful in form, that she shall ever call me husband,—that I shall ever be induced to marry her. Monk considered ἄλλως to be pleonastic. It means, “should there be any *other* inducement,”—“should she *add* surpassing beauty to noble descent.” The best MSS. have εὐπρεπεστάτη instead of the common reading ἐκπρεπ.

334. It is better to retain the stop after παιδῶν, which Hermann removed, thinking that τοῦτων would be required instead of τῶνδε. Pflugk has shewn that he is mistaken. The Scholiast recommends the stop, observing εὖς τοῦ παιδῶν δεῖ στίξω. Compare Soph. *Æd. Col.* v. 1020, ἄλις λόγων. Eur. *Hel.* v. 142, ἄλις δὲ μύθων, v. 1099, ἄλις δὲ λύμης, and v. 1446, ἄλις δὲ μύχθων. *Of children I have enough; of these (pointing to his children who were standing by) I pray to the gods that I may have blissful enjoyment, for in thee I am no longer blessed.*—εὐασθαι with gen. = *to derive joy from, to be blessed in.*

336. κένθος τὸ σὸν = τὸ ὑπὲρ σοῦ, *mourning for thee*, as in *Æsch. Pers.* 705, τὴν ἐμήν αἰδῶ μεβεις, *thine awe of me.*—οὐκ ἐτήσιον, *not merely for the year*, the usual period of mourning for a wife.

337. αἰών, here and in v. 475, *life*. ὁ βίος τῶν ἀνθρώπων, ὁ τῆς ζωῆς χρόνος. Hesych. *Angl. a life-time.*

339. *In profession only, not in reality*: λόγος and ἔργον are frequently thus opposed to each other.

340. τὰ φιλτάτα, here and in *Hipp.* v. 969, *life itself*; generally = *one's best beloved, nearest and dearest*, as parents, children, husband or wife, brothers and sisters.

341. ἄρα, *nonne?* Sometimes has the power of expressing a positive consequence, or result. *Is it not, then, my lot to mourn?* It generally expresses doubt, or surprise: in v. 477, Ἀδμητρον ἐν δόμοισιν ἄρα κυχᾶνω, *uncertainty.* See Jelf, *Gr. Gr.* § 873.

343. κῶμος, *commensationes, merry-makings, revels.* Hesiod, *Sc.* 281, gives a description of a κῶμος. “Some young men were celebrating a κῶμος (ἐκώμαζον) to the sound of the flute; some were dancing and singing; others moved on laughing, each of them attended by a flute-player.” It was a riotous procession after a banquet, the party parading the streets crowned with torches, singing, dancing, &c. Paley, however, thinks that the word here only means “festivities,” in which crowns or chaplets formed an essential part, what we should call in general, *parties.* It was evidently something different from (and more riotous than) the mere συμποσῶν ὀμιλία (a quiet *drinking-party*) which is mentioned next. The πότος or συμπόσιον began immediately after dinner, when the dessert was put on the table.—στεφάνους, the *crowns* worn by the συμπόται.—μουσᾶν, the *music and songs* with which their enjoyment was heightened.

344. κατέχε, *used to fill, or echo through.*

346. Λίβυν ἀλόβν: so called because made of the lotus which grew in Africa.

—λακεῖν = φσαι, as in *Hipp.* v. 54, where it is used to express the noisy strains of a κῶμος. Here merely *to sing* to the sound of the flute.

346. ἐξάιρομι has here nearly the same meaning as ἐπαίρομι, *stir up, rouse*; or *induce*.

348. τεκτόνων here = *sculptors*; generally any workers in wood, stone, or metal. The Greeks must indeed have had a passion for sculptured forms! He might well call it a ψυχρὰν τέψω.

353. τέψω, acc. in app. to the sentiment contained in the previous sentence: cf. on v. 7.

— οἶμαι, when placed in this way διὰ μέσου, may be rendered, *I suppose*; or when somewhat of irony is implied, *no doubt*. Monk.

354. ψυχῆς depends on βάρος and not on the verb, the construction of which is ἀπαντλεῖν τι τιω. *Still I might (thereby) lighten the load that hangs on my soul: lit. drain off. ἀπαντλεῖν, properly to draw off, and then to lessen, or take away, by drawing off.*

355. φίλος. The MSS. have φίλοις, except one which supports Musgrave's conjecture, φίλος. Elmsley reads φίλους.

— ἡδὺ, a neut. adj. with masc. subst. Compare Virg. *Æn.* iv. 569: "varium et mutabile semper foemina." *A friend is a pleasant thing to see even by night, for whatever time he may be present.* If we read φίλους we must understand τις αὐτῶν, sc. φίλων, before παρῆ.

358. ὥστ' ἦ, Reiske's reading for ὡς τῆν of the MSS. When two substantives depend on each other, the article (as a general rule) is either found with *both*, or is omitted altogether.

359. κηλεῖν. κραῦνευ, θέλγειν, πείθειν. Hesych. *Mulcere; verbis vel cantu aliorum aures delentire.* Kuin. = *to charm*.

362. ἐσχον = ἐκώλυσαν, in the plur. (having for subject two singular nouns disjoined), sc. Cerberus and Charon, both of whom together would not have stopped me.

362. καταστήσαι here = *restore*. σὸν βίω, *te vivam*. Pflugk.

363. ἀλλ' ὄν, *but as it is*, i. e. since I cannot bring thee back alive to the realms of light, *expect me (to join thee) there, when I die*. Monk renders these last words, *expecta me illuc venturum, quum moriar*, instead of, as commonly interpreted, *expecta me illic, dum moriar*.

365. ἐπισκήψω· ἐντέλουμαι, Schol. *I will enjoin these (my children here) to lay me in the same cedar-coffin with thee: σοί depends upon ταῖσιν αὐταῖς.*

"As with the Romans, and probably after the Pelasgic rite, the Greeks both burned and buried their dead, but more frequently the former. Both are mentioned together, inf. 608. In v. 740, Alcestis is carried to the funeral pile. But πλευρὰ ἐκτεῖναι here excludes the mere burial of the ashes. We may notice this early mention of a feeling still common, the desire of a husband and a wife to be laid in the same grave." Paley.

367. μηδὲ γὰρ θανών. Brunck refers to the parody by Aristophanes, *Acharn.* 893, μηδὲ γὰρ θανών ποτε Σοῦ χωρὶς εἶπν ἐντετευτλανωμένης, said of an eel stewed with best-root!

369. πένθος—τῆσδε. See on v. 102.

371. *Ye yourselves now* (δη) *have heard this from your father as he said it.*

372. γαμείν for γαμήσειν. ἐφ' ὑμῖν: see on v. 305.

375. ἐπὶ τοῖσδε, *on these conditions.* So Phœn. v. 1240, ἐπὶ τοῖσδε δ' ἐσπέλαιτο. Observe the anapæst at the commencement of the verse: on which Hermann remarks, "this anapæst in the first foot, in the more ancient tragedy, to the time of the 89th Olympiad, could not consist of several words." He therefore thinks that this is either not genuine, or else subsequently added by Euripides himself.

379. χρῆν for ἐχρῆν is an exception to the general rule that the augment is not omitted in Attic Greek.

383. οἱ προθησκούρες. If a woman, speaking of herself, uses the plur. number, she also uses the masculine gender: if she uses the masculine gender, she also uses the plur. number. Dawes.

385. σκοτεινόν, i. e. σκότῳ βαρύνεται, or ὥστε εἶναι σκοτεινόν: see on v. 35. Translate lit. *my darkening eye is weighed down.*

387. *Thou mayest reckon me as a "thing of nought," seeing that I am no longer in existence.* Alcestis had before said, οὐδὲν ἐστ' ὁ καθανών.

— οὐδὲν εἶναι, *mortuum esse.* Soph. Phil. v. 1217, ἐτ' οὐδὲν εἰμι. Pflugk.—ὡς οὖσαν, &c. There is a similar construction in Soph. Trach. 289, φράσειεν ὡς ἤσαντα, and Æsch. Ag. 630, λέγουσιν ἡμᾶς ὡς ὀλωλότας.

389. ἐκούσα γ', *at least if I can help it.*

391. προλείπεις: *art thou leaving us before thy time (prematurely)?* as in v. 396.

— γαῖρ'. "This is said with her last breath; and thus *death* is literally acted on the stage, contrary to the true principles of Attic Tragedy, but not, perhaps, to the semi-satyrical drama of which the present play is an instance." Paley. Cf. Hor. Ar. Poet. 185, "Ne pueros coram populo Medea trucidet."

393. "The dochmiacs mixed with iambs, irregular as they are, well express grief mixed with excitement. The device of bringing a child on the stage is rarely adopted by the Tragic writers, but there is an instance in the address to Eurysaces in the *Ajax*, Molossus in the *Andromache*, and the children of Medea, though from behind the scenes. Such characters were undertaken by some of the Choreutæ, and were called *παρασκήνια.*" Paley.

— μαῖα, gen. a nurse; here, *mother.* ὦ γαῖα μαῖα, Æsch. Choeph. v. 70.

396. ἀμὸν βλον, i. e. ἐμὸν βλον: ἀμὸς for ἡμὸς, ἡμέτερος had better be written with the rough breathing.

397. ἴδε βλέφ. The ε before βλ. here remains short, as in Bacch. v. 1307, ὦ δῶμ', ἀνέβλεπεν, δε συνεῖχες, ὦ τέκνον, and elsewhere.

399. παρατόνους, *hanging by her side.*

403. νεοσσός, properly the young of a bird, a *fledgeling*; or of any

animal, Lat. *pullus*. Monk quotes several passages from the Tragic writers where νεοσσοί = *children*.

404. τὴν γ' οὐ κλ. sub. καλεῖς, Schol. from preceding καλούμαι.

406. *I am left by my dear mother young and forlorn*—(to go through the voyage of life alone). ματρός depends upon λείπομαι = στεροῦμαι. There is the same construction in *Med.* v. 51, πῶς σοῦ μόνη Μήδεια λείπεσθαι θέλει, in *Ion.* v. 680, λελειμένη τέκνων, and in *Elect.* v. 1309, σοῦ λειπόμενος.

— μονόστολος, lit. *voyaging alone*, properly of a ship; ἀπὸ μεταφορᾶς τῶν μονοστελλομένων πλοίων· μονόστολος οὖν ἀντὶ τοῦ ἐρημος, Schol.; here, therefore, *desolate, forlorn*.

410. *And thou, my own maiden-sister, hast endured them with me*. Eumelus here addresses his sister Perimele, who is a mute. Some words have evidently dropped out here. Hermann supplies τλάμων after ἐργα.

412. ἀνόνατα, neut. plur. as adv. = μάτην, in vain: νυμφεύειν here said of the man = γαμεῖν, Lat. *ducere*. *In vain didst thou marry*. Paley takes the words to be equivalent to οὐκ ὠνήθης γάμων, "you have not been fortunate in your marriage." Cf. on v. 335.

413. γήρως τέλος, *the extreme limit of old age*. Cf. *Med.* v. 920, ἄβης τέλος, *the period of youth*, or *puberty*.

414. *For she is prematurely dead: and now that thou art gone, the house is ruined*.

419. καταναεῖν is the subject of ἀφείλεται; *know that death is a debt owed by (exactd from) us all*. Cf. v. 782, and *Hor. A. P.* v. 63, "Debemur morti nos nostraque."

421. προσέπτατο, aor. by sync. There are two forms, ἐπτόμην, inf. πτέσθαι, and ἐπτάμην, inf. πτάσθαι, both used by the Tragedians. Oxf. Ed. Aristophanes seems to refer to this passage, πόθεν μοι τὰ κακὰ τὰδε προσέπτατο, *Ran.* v. 309.

422. ἐκφοράν, *burial*, ἐκ τοῦ ἐπὶ μνήματος ἐκφέρεισθαι. Suidas. Lit. *carrying out for burial*: ἐκφοράν τίθεσθαι, poetical for ἐκφέρειν. Lat. *efferre, to bury*. We may observe that τίθημι with an acc. is often similarly used for a single verb: thus θέσθαι μάχην = μάχεσθαι, θέσθαι γάμον = γαμεῖσθαι: we may translate, *I will arrange for the burial of*.

423. ἀντηχῆσατε, *chant in alternate strains*. "Said to the chorus, and obviously referring to the antistrophic ode which follows, and which, while it is principally on the subject of *Death*, the ἀσπονδος θεός partakes of the nature of an ἐγκώμιον rather than of a κομμός." Paley.

— παιᾶνα, an euphemism for *the funeral dirge, or song of the dead*, as in *Æsch. Cho.* 149, παιᾶνα τοῦ θανάτου ἐξαιδωμένας.

424. κάτωθεν = κάτω. ἀσπόνδῳ θεῷ, *the inexorable God—the God that admits of no truce*, i. e. *Death*.

426. πένθους, al. πένθος, κοινοῦσθαι being sometimes found with an acc., as in *Ion.* v. 609, κοινωμένη τὰς συμφορὰς σοι. πένθους γυναικὸς τῆσδε, *mourning for*: objective gen. as in v. 102, &c.—λέγω, *I order*.

428. *And ye that harness your four-horse cars and single steeds*.

shear the manes of their necks with the steel. "Herodotus, IX. 24, relates that the Persians upon hearing of the slaughter of Masistius, shorn themselves and their horses and beasts of burden; the same author in another place mentions this being done by Mardonius himself, the general of Xerxes' troops, when under affliction. It is also mentioned by Plutarch that Alexander the Great had his horses shorn at the funeral solemnity of Hephæstion, and the Thebans on the death of Pelopidas." Barnes. *μονάμικκας*, horses that run single, opposed to the team of four in the chariot-race: from *μόνος* and *ἀμυξ*, the chief force (as Paley remarks) being in the former, *ἀμυξ*, the frontlet or head-band of a bridle being added, after a very common law of compounding adjectives. Cf. *μονόστολος*, v. 407. *κέλης*, *μόνιππος*, *δέθλιος ἵππος* were other names for the single race-horse.

431. For twelve whole moons, i. e. months: the public as well as private mourning (*ἐρήσιον*, v. 336) lasting for a year. Paley translates, "during twelve increasing moons," i. e. for twelve lunar months.

434. *τιμῶν*. Monk and others read *τιμῆς*, which he renders *digna quæ a me honorem accipiat*, comparing *Hec.* v. 309, ἡμῶν δ' Ἀχιλλεύς ἀξίος τιμῆς, which Porson translates, *dignus Achilles, qui a nobis honorem accipiat*.

Exit Admetus, who comes on the stage again at v. 509.

435. "A eulogy of the deceased, and a promise that her fame shall live for future years both in Sparta and in Athens. Advice to Admetus that he should revere the memory of the best of wives by attending strictly to her bequests." Paley.

436. *χαίρουσα*. Monk on v. 272 quotes this passage as one in which this word signifies "farewell." Paley remarks that the *μοι* here shews that the meaning is something more than "rejoicing," *χαίρε μοι* being equivalent to "accept from me a wish that you may be well." The Greeks (he observes) used *χαίρων ἴθι*, *χαίρων πορεύου*, but not *χαίρε πορεύμενος*, for that the latter would mean, "rejoice on your journey;" whereas they meant to say, "set out with a good omen from me," viz. in joy and not in grief. Euripides has here imitated Homer, *Il.* xxiii. 179, *χαίρε μοι, ὦ Πάτροκλε, καὶ εἰν Ἄϊδαο δόμοισι*. Translate, *may it go well with thee, I pray (μοι), when thou dwellest in the sunless chamber within the mansions of Hades; or, farewell, and mayest thou dwell happily, &c.* We may observe that the English word "farewell" in its ordinary acceptation (like *χαίρουσα* here) combines the two ideas of "bidding adieu" to a person, and "wishing him a prosperous journey:" primarily, "farewell" signifies "go well," the old Saxon word "fare" meaning "to go," "to pass," "to travel;" just as "by" in "good-by" signifies "passing," "going," so that "good-by" means "a good going," "a prosperous passage," and is therefore equivalent to "farewell." In v. 625 both *χαίρε* and *εἰ σοι γένοιτο* are found.

437. *οἰκεύεις* = *οἰκέρης εἶης*, i. e. *οἰκοῖς*, *esse e familia*, is not found elsewhere. Two MSS. have *ικερεύεις*, which = *ικδύεις*, or *ἀφίκαιοι*, *pervenias*, or *appellas*.

438. *ἴστω*, sub. *δεξάμενος*. *Let Hades, the dark-haired god, know (that he has received), and let the old man (know), the ferryman of the dead, who labours at (sits intent upon) his oar, and ("minds") the helm,*

that he has conducted over the waters of Acheron in his two-oared boat a lady far, aye, by far the most excellent of all.

438. πορεύσας depends upon ἴστω. See on v. 150.—*ἄλωσαν πορεύσας.* Verbs expressing "motion to," "motion along," "motion over," frequently in poetry take an acc. without a preposition: as in *Æsch. P. V. v. 708, στῆχε γύσας*, Soph. *Ed. Tyr. ἄστυ Καδμείων μολῶν*, *Alc. v. 752, ἀμειψασθαι πύλας*, to pass through; and in Soph. *Trach. v. 560, ὅς τὸν βαθυρρουν ποταμὸν Εὐθηνον βροτοῦς μισθοῦ ἔπρενε χερσίν*. Sometimes, however, the preposition is expressed, as in *Herc. Fur. v. 838, ὡς ἄν πορεύσας δι' Ἀχερούσιον πόνρον*.

— κώπα πηδαλιῶ τε. What mechanical contrivance old Charon had for enabling him to pull a pair of oars and take his station (ἴξει) at the helm, at one and at the same time, is not explained by the commentators.

444. *Many a time shall the bards sing of thee to (the strains of) the seven-stringed mountain lyre, celebrating thee, too, in hymns without the lyre.*

— μουσοπόλοι (πολέω, cf. on v. 29) = "poets," those who are constant attendants upon the Muses—much with them—or as Wagner explains, "qui circa musas versantur."

446. ἐπτάτονον· ἀντὶ τοῦ ἐπτάχορδον, Schol.—χέλω, properly a tortoise, but like the Lat. *testudo*, used for the *lyre* itself, which was made of the shell of the land tortoise; hence the epithet ὀρέλων. Cf. *Hor. Od. III. vi. v. 3, "Testudo resonare septem callida nervis."*

447. Valck. on *Phœn. v. 1034*, thinks that *ἄλωροι ὕμνοι* are *carmina lugubria, threni*, Angl. *dirges*: but Hermann more properly considers them to have been *epic* in opposition to *lyric* verses.

448. κλείοντες, the reading of the MSS. (for which Elmsley and Monk adopt κλέοντες,) is equivalent to the κλέα ἀνδρῶν αἰδέων of *Hom. Il. IX. 189, &c.*, "to sing the lays of their achievements." Paley's explanation is, "making them the subjects of κλέα, or legends."

449. *When the periodic season of the Carneian month returns, the moon being up all the night long.* The common reading was, Σπάρτα κύκλος. Scaliger conjectured, Σπάρτα κυκλᾶς—ῶρα: others read, κυκλος—ῶρας: Monk, κύκλᾶς—ῶρα.

Σπάρτα, sc. ἐν Σ.

Καρνείου μηνός. The Spartan month corresponded to our August. In it was held the Carneian musical festival, in honour of Apollo, beginning on the 7th and ending on the 16th day. See *Dict. of Gr. and Roman Ant. Arts. "Calendarium"* and "Carneia." *Oxf. Ed. notes, p. 11.*

451. παννύχου, &c., i. e. about the time of the full moon, (for a few days before and a few days after,) when they would have moonlight for their festival.

452. λιπαραῖσι, a common epithet of Athens, especially in Pindar; lit. *shining with oil*, thence *rich, fruitful*, probably in reference to the olives for which Athens was famous.

455. ἐπ' ἐμοί, *oh that it rested with me*: ἐπὶ τινι εἶναι = *penes aliquem esse*.

456. πέμψαι φῶδος. See on v. 438. The two accusatives here are not to be confounded with the double acc. properly so called: πέμψαι

here being used with acc. *φῶς* as a transitive verb of motion: *send thee to the light*. Cf. Jelf, *Gr. Gr.* § 559, 592.

456. *τερέμωνων*, *chambers*, lit. *any covered place*; generally used with *οἶκων*, *Hipp.* v. 418, or *παστάδων*, *Orest.* v. 1371, periphrastically for the house, vestibule, &c.

459. *ποταμῖα*, &c., *by means of the infernal oar that plies on the river*: or, *by means of the oar that plies in the river below*, i. e. by the aid of Charon's boat.

460. *φίλα*=*φίλτατα*. So in *Hipp.* v. 848, *ὦ φίλα γυναικῶν*. *Herc.* v. 567, *ὦ τάλανα παρθένων*, *Hec.* v. 716, *ὦ κατάρατ' ἀνδρῶν*, and in *Hom.* the expressions *δία γυναικῶν*, *δαιμόνιε ξένων*, &c., where the adj. has also a superlative force.

461. *τὸν αὐτᾶς*=*σεαυτῆς*.—*ἔτλας*, see on v. 275. *Hadst the courage to deliver thine own husband from (the realms of) Hades in exchange for thine own life*.

— *ἀμείψαι*. Generally *ἀμείβειν*=“to give in exchange,” in the middle, “to take in exchange,” like *ἀλλάσσειν*. The primary sense of both is (as Paley observes) “to make to pass into opposite places;” hence here “to make him come from Hades [the abode of Hades], and to put yourself there in his place.” In *Electr.* v. 89, *φόνον φονεῦσι πατρός ἀλλάξων ἐμοῦ*, “giving in exchange death for death.” *Bacch.* v. 4, *μορφὴν ἀμείψας ἐκ θεοῦ βροτοῦσιαν*, the sense is, “having taken human form,” where we should have expected *ἀμειψάμενος*.

462. *ἐξ Αἴδα*. See on v. 126.

468. Paley thinks that the lost verse, which contained the apodosis, might have been this, *χρῆν μὲν τὸνδ' ἀπολέσθαι*. It is more probable that the sense of the missing verse was that “Alcestis did not refuse to die for him.” *κρῦψαι δέμας*, implying the voluntary act of stepping alive into a grave: for the dead are said *κρύπτεσθαι*, and *νεκρὸς*, not *δέμας*, is “a corpse,” as Paley remarks.

469. *But the two hard-hearted wretches, though they had hoary locks, deigned not to rescue him whom they bore*. The first syl. of *βύεσθαι* is short. See corresponding line of strophe β'.

473. *τὸ γάρ*. The MSS. have *τοῦτο γάρ*, for which Erfurdt conjectured *τὸ γάρ*. The article is often used for a demonstrative pronoun: *for this is a rare lot in life*, i. e. it seldom happens to a man that he obtains such a partner (*συνδυάδος ἀλόχου*) as Alcestis.

474. *ἀλυπος*, active, *without causing me trouble, or, annoyance*.

475. *δι' αἰῶνος*, *during my lifetime—through my whole life*. See on v. 337, or, “she would live with me all her life long without,” &c.

SCENE IV. vv. 476—567.

“Enter Hercules, who is on his way to Thrace, on a mission of Eurystheus. He asks for Admetus; tells the Chorus his errand to Thrace. Admetus enters and greets Hercules, who asks the reason of his mourning. Admetus equivocates, lest his visitor should refuse to intrude upon his grief; and at last persuades him to enter the guests' apartments.

Chorus (vv. 569—605) in praise of the hospitable house of Admetus, concluding with a hope that such generous conduct may not be unrewarded." Oxf. Ed.

476. κωμήται· οἱ γέλτορες, Suidas: *vicini: ἐπεὶ εἰς κώμας ἦσαν διηρημένοι, τουτέστιν εἰς φυλάς.* Schol.

477. ἀρα: see on v. 341. He is *uncertain* whether Admetus was at home, and therefore asks, "should I find him, (if I call and ask for him)?"

480. προσβῆναι. When ὥστε is omitted the infinitive of itself expresses the result. Jelf, *Gr. Gr.* § 863.

481. πράσσειν πόνον, "to perform a labour," is like πράσσειν χάριν, "to do a favour." But ποιεῖν is "to create," or to make one thing out of another, while δρᾶν is "to do an act," in reference only to the agent, not to the result, or object of the action. Hence καλῶς πράσσειν, "to get on well," "to conduct one's affairs successfully." Hence also πῶλημα is a *creation*, δρᾶμα an *action*, πρᾶγμα a *business*. Paley.

— Τυρυνθίω, *Tirynthian*, i. e. *Argive*, or *Mycenæan*. The city of Tiryinthia appears to have been not far distant from Argos, with whose troops those it furnished for the Trojan war are united by Homer, who calls it *τειχιόεσσα*, or "strongly fortified." It became an independent state under Proetus, who, being driven from Argos by his brother Acrisius, was assisted by the Cyclops in erecting bulwarks and a citadel for its defence. In this account, Strabo, Apollodorus, and Pausanias all accord. The latter of these writers mentions the demolition of Tiryinthia by the Argives, and speaks of its ruins as consisting of stones of a most enormous size; but in Pliny's time there seems to have been no traces of its situation remaining, for he represents it as known only by tradition. Wodhull.

482. καὶ ποῖ. Monk needlessly alters this into ποῖ καὶ, which would give a meaning to the question now asked, which the context shews could not have been intended. When καὶ precedes, it expresses surprise, wonder, or objection to the previous statement. Here the Chorus, in reply to the statement of Hercules, that he had a certain labour to perform for Eurystheus, ask in wonder, "and whither, pray, art thou going?"—"whither does this business carry thee?" If Monk's reading ποῖ καὶ were right, as Paley remarks, the preceding *πράσσω πόνον* *Εὐρύσθει* must have been understood, "I am engaged on an *expedition* in the service of Eurystheus." For then it would have been assumed that there was a *πόρεσις* to some place or other beyond the present visit to Phœæ.

— τῷ προσέξουαι πλάνῳ, *on what roaming expedition art thou bound?* lit. *to what wandering hast thou been bound?* Cf. *Hipp.* v. 1389, *ὅλα συμφορὰ προσεξύγη.*

483. τέτρωρον ἄρμα, see on v. 66. (*I am going*) *after* (—*in search of*) *the four chariot-horses*. As τόξα in the plur. conveyed the idea of both bow and arrows, so ἄρμα, ἔχος, the latter frequently in Hom. in the *plural*, even when only *one* chariot was spoken of, often conveyed the idea of the chariot and horses taken together as a whole, but sometimes, as here and in v. 66, used of the horses only, in other passages of the chariot only.

484. μῶν=μή οὐν, Lat. *num!* used generally in questions where a negative answer was expected. Here the Chorus ask rather doubtfully, "but surely perhaps thou art unacquainted with that foreigner, art thou not?" To which an affirmative answer is returned, as the Chorus half expected, "I am unacquainted with him." The Chorus imply by the question that if he had known anything of Diomed, he would not have undertaken any labour for him.

487. ἀπειπεῖν with an acc. (as Monk observes) signifies "to renounce," "to decline;" with a dat. "to fail," "to faint." Some MSS. here read πόνους the dat., in which case we must render the verb, "fail in," or, "sink under."

489. *This would not be the first risk of the kind I have had to run; lit. I should not be running this the first risk.* See on v. 273. Cf. *Orest.* v. 878, ἀγῶνα θανάσιμον δραμούμενον.

490. τί πλέον λάβοις; *what advantage wouldst thou gain?* see v. 72.

492. εὐμαρῆς, properly, "that which can be easily handled," for μάρη signifies "a hand;" thence, "any thing that can be easily and readily done"=εὐχαρῆς. Suid. ῥάδιον, ἀσφαλές. Hesych. οὐκ εὐμαρῆς, therefore=*it will be most difficult—it will be no easy task.*

493. εἰ μή γε=*nisi forte—nisi quidem*: i. e. πῶλους ἀπῶξ, I will bring back the steeds, *that is to say, unless (εἰ μή γε)*: or perhaps Hercules here replies to the remark of the Chorus, and the meaning will be, "There will be no difficulty, that is to say, unless, &c."

494. ἀρταμοῦσι=ἐσθλοῦσι. Hesych.=μαγειρεύουσιν ἀρταμος γὰρ λέγεται ὁ μάγειρος. Schol. *tear to pieces—devour.*

— λαιψηραῖς. Used in Hom. *Il.* xxii, 204, as an epith. of γούνα. Here it may be rendered, *fierce, ravenous*. Deriv. probably αἰψα αἰψηρός, with the initial λ retained. Oxf. Ed. notes, p. 12.

496. αἱμασιν. Material names are often found in the plural, the plural parts which constitute the whole being considered rather than the single whole. Jelf, *Gr. Gr.* § 355, *streams of blood*: or perhaps, *mangled bodies*, equivalent to the *laceris corporibus* of Ovid, *Met.* ix. v. 194. "Quid? quod Thracas equos, humano sanguine pingues, Pleaque corporibus laceris præsepia vidit."

497. ὁ θρέψας, sc. τοῦς ἵππους: τρέφω here and in v. 1049 is equivalent to ἔχω: *the owner of them.*

498. *Lord of the all-golden Thracian shield.* Monk compares Æsch. *Pers.* v. 384, where κώπης ἀναξ is used to signify a *rower*; and Wakefield quotes the well-known "*Clypei dominus septemplicis Ajax*" of Ovid. But Hermann understands κώπης ἀναξ to mean *the admiral of the fleet*, and πέλτης ἀναξ here *the king of a people armed with shields*. In *Rhes.* v. 411, πέλτη certainly means *a body of peltasts*. ἔρηξα πέλτην, which commentators render *hastam fregi*, ought rather to be "I broke through the ranks of the peltasts." In like manner δρωῖς is used collectively for *a body of hoplites*, λόγχη and ἀχμῆ for *a troop of spearmen*.

— Θρηκίας πέλτης. The Thracian target is said (see the Schol. on *Rhes.* v. 305, who quotes the authority of Aristotle, and on v. 373) to have been an oblong or kite-shaped wicker frame, contracted or curved

in the middle (*lunata*, *Æn.* i. 490), not covered with plates of brass, but merely with goat's-skin. Pal.

499. δαίμονος τούμου, "my destiny,"—"my ill-luck." *This labour too that thou speakest of is consistent with my ill-fortune.* The following verse, which is parenthetical, explains the reason why this labour of Hercules was consistent with his usual luck: [*for it* (sc. my destiny) *is ever hard upon me, and leads to the utmost height of danger*].—αἶπος = κάματος, ἢ ὑψηλὸς τόπος. Hesych. Lit. *has an up-hill tendency, πρὸς αἶπος λέγειν = to toil up-hill.* He was annoyed to find that he had again to encounter a son of Mars.

501. Two MSS. have οἰς in place of οὔς, the dat. by attraction to *παίσιν*.

502. Of Lycaon, son of Mars, nothing is recorded. When Hercules attacked Pylos, he killed Neleus and (with the exception of Nestor) all his sons, one of whom was called Lycaon. Cf. *Hom. Il.* xi. 689. The Schol. on *Theocr.* i. 124, makes mention of a Lycaon, son of Mercury.

503. This Cynus, who was in the habit of plundering those who brought the sacrifices to Pytho, opposed Hercules as he was passing by the temple of Apollo at Pegasæ, and fell in the combat which ensued. See Hesiod, *Shield of Hercules*.

504. συμβαλῶν, Lascar: vulgo *συμβαλῶν*. The first is correct. The Greeks use a fut. part. with a verb of motion to denote the object.

509. Περσέως τ' ἀφ' αἵματος. The Schol. gives the pedigree; Περσέως Ἠλεκτρῶν, οὗ Ἀλκμήνη, ἧς Ἡρακλῆς. Hence Alcmæna was called Περσῆιον αἶμα, *Theocr.* xxiv. 72.

511. θέλομ' ἄν, sc. χαίρω, *I should like to fare well; a play upon the word which has another meaning, that of greeting, as in the verse preceding, all hail to thee also.* Cf. *Hec.* v. 430, where there is the same play upon this word.

512. τί χροῖμα, sub. διὰ, *quare? πρέπεις, insignis es.* Monk. *Wherefore art thou conspicuous with thy locks thus shorn for grief?* Others have the note of interrogation after *χροῖμα*, in which case, taking *πρέπεις* in its usual sense of *σημαίνει*, we may translate, *What is the matter? Thou art quite remarkable with thy locks thus shorn for grief.*

516. ὠραῖος, *maturus ad moriendum; (is) ripe for death.* Cf. *Phæn.* v. 968, αὐτὸς δ', ἐν ὠραίῳ γὰρ Ἰσταμαι βίῳ, θνήσκειν ἔτοιμος.

517. ἔστι, *is alive.*

518. *But surely it is not thy wife Alcestis that is dead?*

521. See on v. 142.

524. ὑφειμένην, *that she submitted herself—undertook; pass. with middle signification.*

525. εἶπερ, *if, as in fact (περ) she did.*

526. ἐς τὸδ', sub. χρόνου, *wait till that time (comes), i. e. when she dies: i. e. defer your grief till she be dead; don't prematurely lament her (πρόκλαιε).*

527. The meaning of this verse is, that one who is doomed is as much to be regarded as dead as one actually deceased. Thus Hercules is to understand, that the grief he witnesses is in anticipation of Alcestis' death. It is easy to object, that all this quibbling is unworthy trifling: but the Greek character was prone to the arts of deception; and besides, an Athenian audience, as instructed by the sophists of the day, delighted in these subtle refinements of meaning. Admetus, while he is hospitable to a fault, is averse from telling a direct falsehood; hence he has no course left but to mislead by ambiguous answers. It has been said, that Hercules is represented as too stupid, in not seeing the real facts of the case; but his honest simplicity in taking everything literally is well suited to the part he acts in the play. Paley.

528. *χωρίς, of different natures: τὸ εἶναι, existence, life; τὸ μὴ, sc. εἶναι, non-existence, death. To be, and not to be, are considered very different things.*

530. *τί δῆτα κλάεις; Hercules thinks that there must be more present cause of grief than the death of Alcestis, which, as he had supposed, (and Admetus had seemed to him to assent to the supposition,) was future, and might be far distant. He therefore presses for a more immediate cause. Oxf. Ed. notes, p. 12.*

531. *γυνή. He still equivocates. It is a woman: he does not wish Hercules to know that he means his wife (which γυνή would also express); he therefore adds, it was of a woman I spoke just now, in v. 513.*

532. *ὀθνείος, a foreigner; ἀλλογενῆς, ξένος, ἀλλότριος. Photius. See v. 646, where it has evidently this meaning, and not that of "a mere citizen," as Paley thinks.*

533. *She was of foreign extraction, but otherwise connected with the family. Alcestis was born at Iolchos in Thessaly, and was nearly related to Admetus before their marriage, being descended from the same grandmother.*

537. *ὑποράπτεις. Here for συντίθης, but an expectation is implied that some crafty plea will be advanced. It was from habitual equivocation, and familiarity with the arts of deceiving, that the Greeks introduced a class of words of this kind, κλέπτειν, πλέκειν λόγους, μηχανορραφεῖν, &c., and hence too we may explain the peculiar sanctity which they attached to an oath, as the only religious bond or hold over a man in speaking truth. They made, as many do make, superstition stand in place of moral principle. Nor should we read so much of Apollo and the Seers, μάντις, being ἀψευδεῖς, unless in the ordinary dealings of mankind falsehood had been very prevalent. Paley.*

538. *ξένων ἀλλῆν ἐστίαν, to another stranger's-hearth. Others read ἀλλων, which gives the same sense, but has not such good MS. authority. Jelf thus explains the construction. When a single substantival notion is expressed by a substantive with another substantive in the genitive, the attributive adjective in poetry frequently does not agree with the subs. in the gen. to which it properly belongs, but with the other; as μητρῶον ἀγνισμα φόνου, Æsch. Eum. v. 325. The principle of this is, that the two substantives form one compound notion, composed of the genitive and the other substantive as if they were joined by a*

hyphen, as *φόνου-ἀγρισμα*. The adj. naturally agrees with the latter. *Gr. Gr.* § 440.

542. *παρὰ κλαίονσι*. The last syl. of *παρὰ* is made long by the ictus metricus. A short syl. is sometimes made long in the same way before *ρ*, as in *Soph. Ant.* v. 689, *ὄρας παρὰ βείθροισι, κ.τ.λ.*

546. *ἦγοῦ σὺ*. He here addresses a servant, and bids him open the guest-chambers most remote from the view of the apartments (*δωμάτων*) they were then in.

548. *ἐν δὲ κλήσατε*, moreover shut the door between the courts; be sure to do that "especially," "above all" (*ἐν*), that our guest may not be disturbed by the lamentations of the women.

— *θύρας μεσαύλους*, the door (folding-doors) between the courts, i. e. between the *ἀνδρωνίτις* and the *γυναικωνίτις*. A Græcian house was divided into the two distinct portions just mentioned. The outer door was called *αὔλειον*, or *ἀθλεία θύρα*, because it led to the *αὐλή*, the peristyle or court of the *Andronitis*, which was connected with the court of the *Gynæconitis* by a door called *μέταυλος*, *μέσαυλος*, or *μεσαύλιος*. Its name *μέσαυλος* is evidently derived from *μέσος*, and means the door between the two *αὐλαί*, or peristyles. Cf. *Dict. Gr. and Rom. Antiq.* v. House.

552. *τολμᾷς*, hast thou the heart? See on v. 275.

— *τί μῶρος εἶ*; The Chorus, who in all plays are the representatives of moderation, order, virtue and established custom, enter a protest against the unusual reception of guests into a house of mourning. *Admetus* opposes to them the still more cogent laws of hospitality, and the emptiness of mere etiquette. Paley.

559. *I find him the most generous host*; *τυγχάνω* here has a double acc. as in v. 10.

560. *διψίαν, thirsty, parched*; *ἀνδρον*, Schol.; Lat. *aridam, siticulosam*; *Hor. Ep.* III. v. 15, "Vapor *siticulosæ* Apulizæ." *Hom. Il.* fv. 171, *πολυδιψιον Ἄργος*.

561. *δαίμονα*, ill-fortune. Any heaven-sent calamity is called *δαίμων*. See on v. 499.

565. *τῷ μὲν=τῷ*, Heath and Markland: = *τούτῳ*, i. e. *Hercules, Hermann*. Cf. v. 264. The former seems preferable.

569. Eulogy on the hospitality of *Admetus*, who formerly had the honour of entertaining *Apollo*, and has now received another guest even in a time of grief,—a piety which may be expected to meet its reward in the prosperity of the man hereafter, though he is now afflicted. The present abundance of the flocks over his wide dominions is traced to the fact of *Apollo* having tended them (*τοιγάρ*, v. 588). The metre is mostly dactylico-trochaic, several beginning with *anacrusis*. Paley.

— The attributive adjectives *πολύξεινος* and *ελεύθερος* here agree with *οἶκος* instead of *ἀνδρός*. See on v. 538. *ελεύθερος*, liberal, or as we say, free: rather than as meaning "independent," as not being the mere appanage of any neighbouring *τύραννος*, as Paley understands it.

570. *εὐλύρας*, with his beautiful lyre, or rather, playing the lyre well

—lord of the lyre.—ἤξιωσε, deigned, condescended, or, thought thee worthy to dwell in, as in v. 1010.

572. δόμοι σοῖσι. Monk and others think that the Chorus here address Admetus himself and not the οἶκος. But δόμος may here signify a chamber or room within the οἶκος, as in v. 546, δωμάτων = apartments; whilst in v. 436, οἶκος is used for a portion of the δόμοι of Hades. Translate, *endured to become a shepherd within thy halls.*

575. Piping his pastoral strains to thy flocks among the sloping hills: ποιμνίαι ὑμένασαι are thus alluded to by Ælian, *H. A.* XII. 44, λέγει δὲ Εὐριπίδης καὶ ποιμνίαι τινὰς ὑμεναίους ἔστι δὲ ἄρα τοῦτο ἀδλημα, ὅπερ οὖν τὰς μὲν ἵππους τὰς θηλείας εἰς ἔρωτα ἐμβάλλει, τοὺς δὲ ἄρρενας μὲνυσθαι αὐταῖς ἐκμαίνει. They were more probably simple pastoral songs, in which the shepherds sung of their own loves, and (as Wüst. remarks) “ad quorum cantum greges pascuntur, vel dispersi convocantur.”

579. σὺν δ', either as adv. *in troops, together*, or as merely detached from its verb by tmesis, *used to feed amongst* the flocks (βοσκήμασι) tended by Apollo.—χαρᾷ μελέων, objective gen. “through joy inspired by his songs.” The legend of Orpheus is here transferred to Apollo.

—βαλίας τε, not *swift*, but *spotted*: *varia*, or *maculosa*, as in Virg. *Geor.* III. 264, “Lynceus Bacchi varia;” and *Æn.* I. 323, “maculosa tegmine lyncei.”

581. δαφνοῦς, not *blood-stained*, but *tawny, blood-red*: in Hom. *Il.* X. 23, δαφνοῦν δέρμα λέοντος, it can only refer to the colour of the skin. As an epithet of Κῆρες, in Hes. *Sc.* v. 250, and of the eagle of Prometheus, *P. V.* v. 1043, it probably has the first meaning = ἄγαν φόνιος. Translate, *and the tawny troop of lions would leave the dells of Othrys and come to him.* Observe that the imperfect ἐποιμνίζοντο in the first part of the sentence, and the aorists ἔβα, ἔχρυνε in the other clauses, are used to express “frequency;” *used to feed, used to come, or, would come, &c.*

582. And to the sound of (ἀμφί) thy lute the dappled fawn would frisk, tripping with nimble pastern beyond the tall-branching firs, i. e. (as Paley explains) stepping beyond and out of the inclosure of the pine-woods, and venturing into the open pasture-lands.—χρύνε. The Tragic writers allowed the omission of the augment in the choral odes.

585. πέραν. The primary meaning of πέραν is *trans*, of πέρα, *ultra*: πέραν, however, sometimes deviates from its ordinary meaning of *trans*, and makes a transition to its near neighbour *ultra*, as in this passage, where the hind dances to the lyre of Apollo, ὑμικόμενον πέραν βάλυου ἑλατᾶν, “going beyond the firs,” i. e. leaving the wood; and *Suppl.* v. 676, where the charioteers drive the chariots πέραν ἀλλήλων, “beyond each other,” i. e. each passing his enemy. See Buttm. *Lexil.*

588. τοιγάρ. The meaning is that he is prosperous in flocks because Apollo had first made it a favourite spot for tending and breeding sheep; he had, as it were, blessed it as a pasture-ground. Paley.—ἔστιαν, a home, the equivalent to cognate acc. after οἰκεῖ.

589. οἰκεῖ, sc. Admetus, is the reading of Markl. and Purgold, vulgo οἰκεῖς.—παρὰ Βοιβίαν λίμναν, *fast by lake Bœbe*, where Homer also placed the abode of Phereas, father of Admetus. “Thessaly was remarkably

fertile, more especially along this lake, which is now called 'Karla.' Euripides speaks of it as *πολυμηλοτάτη*, which the numerous flocks still seen in the vicinity confirm." Ed. of Weale's *Hom. Il. II. 711*.

590. ἀρότοις δὲ γυῶν. *And towards the dark stable of the Sun (i. e. in the West) he makes the clime of the Molossians the limit to his cultivated lands and to the soil of his plains, and he bears away too as far as the portless shore of Pelion in the Ægean Sea (or as far as the portless Ægean shore of Pelion), the limit of his kingdom on the East.*

591. τὰν Μολοσσῶν αἰθέρα δρον τίθεται ἀρότοις καὶ δαπέδοις is equivalent to τῇ Μολοσσῶν αἰθέρι ὀρίζεται τοὺς ἀρότους, as Matthiæ observes, and which Monk has correctly translated, "he makes the clime of the Molossians the limit to his domain (his tillage and his plains) on the West."

— ἀρότοις γυῶν, the arable (*arvum*), as opposed to the πεδία, or pasture-ground (*ager*).

593. κεφάλαιον ἰκπόστασιν, i. e. the West, where the Sun at dusk stables his horses.

— αἰθέρα, fem. in poets: masc. in prose.

595. Αἰγαίων', the reading of Musgr. for οομ. Αἰγαίων has been adopted by subsequent editors. The Scholiast evidently had it; κρατεῖ δὲ καὶ ἐπὶ τὴν Αἰγαίωνα ἀκτὴν τὴν πόντιον καὶ ἀλλίμενον. Paley remarks that the full sense would have been ἀμφὶ δὲ τὰς ἀνατολὰς, κρατῶναι (sc. ἀνάσσει) ἐπ' ἀκτὰν ἀλλίμενον Πηλίου: but that the two boundaries, instead of being opposed, are viewed as it were continuously and connectedly. The shore of the Ægean Sea, along by Mount Pelion, is devoid of indentations, running almost in a straight line; hence ἀλλίμενος.

600. τὸ γὰρ εὐγενὲς, &c. Monk renders αἰδῶ, *reverentiam erga alios*; Pflugk, *ad colenda humanitatis officia*. Translate, *for true nobility is ready to shew respect to others: or, nobility of birth inclines to noble deeds*. Paley thus explains the sentiment; "he does this, for noble birth has a tendency to high-mindedness." The Greeks were alive (he adds) to the fact, that good birth, and a love of honour, or chivalrous feeling, are generally allied. So Eur. *Suppl.* v. 911, τὸ γὰρ τραφῆναι μὴ κακῶς αἰδῶ φέρει. Few words in Greek have more varied significations than αἰδῶς. It may be rendered "mercy" (when opposed to θράσος), "shame," "honour," "fellow-feeling," "modesty," "awe," "bashfulness," "compassion," "reverence," and "respect." The primary idea is probably "the fear of offending." *noblesse oblige*

603. πάντα σοφίας, *all manner of wisdom*. The adj. not unfrequently assumes a substantival force, and the substantive to which the adjective properly belongs is put in the attributive genitive, defining the adj. instead of being defined by it. Jelf, *Gr. Gr.* § 442. Cf. Thuc. VII. 55, ἐν παντὶ ἀθυμίας.

604. *And a confident hope is fixed in my mind [lit. sits at (i. e. on the seat of) my heart] that the God-fearing man will (yet) succeed, or, fare happily: κεδνὰ πράξειν for κεδνῶς or καλῶς πράξειν. Cf. Troad. v. 679, πράξειν τι κεδνόν.* The following faithful and most elegant translation of this Chorus appeared in the *College Magazine*, Dublin, Oct. 1857:

Hail, house of the open door,
 To the guest and the wanderer free!
 The lord of the lyre himself of yore
 Deigned to inhabit thee.
 In thy halls disguised in his shepherd's weeds
 He endured for a while to stay,
 Through the upland rocks
 To the feeding flocks
 Piping his pastoral lay.
 And the spotted lynx was tame
 With the joy of the mighty spell;
 And a tawny troop, the lions came
 From the leafy Othrys' dell;
 And where the tall pines waved their locks,
 Still as thy lute would play,
 Light tripped the fawn
 O'er the level lawn,
 Entranced by the genial lay.
 The house where the lord Admetus bides
 Is blest for the Pythian's sake—
 Fast by the shores that skirt the tides
 Of the pleasant Boëbian lake;
 His fallows and fields the Molossians bound
 Towards the stalls of the Steeds of Day,
 And to airy sweep
 Of Ægean steep
 All Pelion owns his sway.
 He will welcome his guest with a moisten'd lid,
 Though the halls be opened wide;
 And affection's tear will start unbid
 For her that hath lately died.
 For the noble heart to its sorrow yields;
 But wise is the good man's breast,
 And my faith I plight
 He will act aright
 By the dead and the stranger guest.

T. E. W.

SCENE V. vv. 606—740.

"Admetus appears conducting his wife's funeral. He is met by his father Phereas, who is come bearing gifts to adorn the tomb of Alcestis. Admetus spurns the gifts, and reproaches his father with having murdered Alcestis, in that he had refused to die, in her stead, for him. After a violent altercation, Admetus having renounced all filial duty, proceeds to the place of burial with the Chorus, lamenting as they go." Oxf. Ed. p. vi.

606. ἀνδρῶν εὐμενῆς παρουσία = ἄνδρες εὐμενῶς παρόντες, ye men of Phereas that are kindly present.

608. ἀρῶν, aloft, i. e. on their shoulders. At v. 739 the body is at length solemnly conveyed to the pyre, afterwards to be buried (τάφον καὶ πυρᾶν). P.

610. *προσείπατε*. The customary salutation addressed to the dead was *χαίρε*. Cf. vv. 625 and 743, where Pheres and the Chorus bid farewell to Alcestis. The Romans had the same custom.

612. *ἔν χειροῖν*. The dual number is used, though there were several attendants, because each was obliged to employ *both* his hands. See on v. 19.

613. *κόσμον*. See on v. 161.

— *περιτέρων ἀγάλματα*, *decorations (due honours) for the dead*; or as the word sometimes means, *pleasing gifts*. It was customary among the Greeks to dress the deceased in as handsome a robe (*κόσμον*) as the family could afford, in order (according to Lucian) that he might not be cold on his passage to the realms of Hades, nor be seen naked by Cerberus. In this sense certainly the *κόσμος* would be a welcome gift (*ἀγαλμα*) for the dead to receive.

614. "Pheres, who thinks he has satisfied his duty in praising the devotion of Alcestis, and in bringing trinkets or ornaments to the corpse, in return for saving both his own life and that of his son, is met by an indignant refusal on the part of Admetus, who contends that it was the father's place to die for him, rather than that of his young and attached wife. Then a scene ensues of selfishness on one side and unnatural want of filial duty on the other, which, especially on the occasion of a funeral, appears to us very improbable; but not so, perhaps, to the sophistical and disputatious Athenians. They would argue out a question of *just* or *unjust* over the corpse of a near relative, unrestrained by the sort of etiquette, or arbitrary law of propriety, which has often a stronger hold over us than natural feelings." P.

— *συγκάμων, sympathising with*: as in *Æsch. P. V. v. 421, σοῖσι πῆμασι συγκάμωνοσι*.

619. *ἔρω*, *let it go with her*, i. e. the *κόσμοι*.

620. *ἦτις γε = quippe quæ*, or, *ut quæ*.

623. *πάσαις γυναῖξιν*, *in the sight of all women*.

625. *χαίρε*. See on v. 436.—*κάν "Αἰδου δόμοις, even (καί) in the halls of Hades may all be well with thee*.

627. *λύειν. ἀντι τοῦ λυσιτελεῖν*, Schol.—*ἢ—οὐκ ἄξιον, sub. ἔστι, or else it is not meet (worth while) to marry at all*. Musgrave quotes from Aristides (T. I. p. 336) a proverb, supposed to be taken from this passage: *τὸ τῆς παροιμίας, ἔφη, εἰεῖς, ἢ τοιαύτην χρῆ γαμεῖν, ἢ μὴ γαμεῖν*.

631. *ἐνδύσεται*. See on v. 322. *She shall never have herself arrayed in*.

633. *ὄτ' ἄλλότῃ* is rendered by Paley, *cum in eo essem, ut ego perirem*, i. e. when the decree had gone forth for me to die. It is nothing more than the common force of the imperfect, "*conatum significans, non actum*," as Rost observes: *when I was on the point of dying—on the very verge of death*.

635. *ἀποιμώζει*. So Matthiæ for *ἀποιμώζη, -ξεις*, Ald., neither of which will stand, since *οἰμώξομαι* was the only fut. in use. Monk and Elmsley prefer the present, *-ξεις*. The force of the future is this; after having stood aloof, &c., *will thou after that (pretend to) bewail, &c.*

636. *πῶδε σώματος, i. e. ἐμοῦ*.

640. *τί εἶ, for εἶος εἶ, what thou art—of what sort.*

— “ἐξελάβω, ‘having come forward to be questioned,’ and then simply, ‘having come to the test.’ The phrase is borrowed from the summoning of witnesses one by one to be examined in court.” P.

645. *εἰσέτε, both his father who was present, and his mother who was absent, are alluded to.*

646. *ὀφείλω. See on v. 532.*

648. *ἀγῶνα ἡγωνίσω, cognate acc. And yet this were a noble contest that thou wouldst have engaged (contended) in.*

649. *For (δέ) short at all events (πάντως) was the remainder of the space thou hadst to live, or rather, to enjoy life in.*

651. Cf. vv. 295, 6.

653. *καὶ μὴν πέποιθας, and yet thou hast experienced, or, enjoyed: or if καὶ may be supposed to refer to what has gone before, v. 650, we may translate καὶ μὴν, yet surely thou didst enjoy life, and therefore mightest have consented to die for Alcestis.*

655. *ἦ. “This is a clear instance of ἦ, not ἦ, being used for the first person.” P.*

— *διάδοχος* usually takes a dat. of the person, and a gen. of the thing, as in Hdt. v. 26, *ὁ Ὀτάνης διάδοχος γερόμενος Μεγαβάζῳ τῆς στρατηγίας*. Sometimes it is followed by a dat., as in *Androm.* v. 795, *κακῶν κακῶν διάδοχον πορσίυεται*, but often with a gen. of the person only.

656. *So that thou wert not likely to die childless, and leave thy house desolate for others to plunder.*

— *διὰρῶσαι*. The Infinitive Active is often used where we should expect the passive; *ταῦτά ἐστι ἀξία θαυμάσαι*, “these things are fit to be wondered at;” the verbal notion being referred to the actual subject of the feeling, rather than to the grammatical subject of the sentence. *Med.* v. 1060, *ὅπως ἐχθροῖς ἐγὼ παῖδας παρήσω τοῦ ἐμοῦ καθυβρίσαι, to be insulted*. Cf. Jelf, *Gr.* § 667. We may however translate this last passage, as above, “that I shall leave my children for my foes to insult.” The same construction is met with in Lat. Cf. *Hor. Od.* i. 26. 2:

“Tristitiam et metus
Tradam protervis in mare Creticum
Portare ventis.”

658. *οὐ μὴν ἐπεῖς γέ με, and yet surely thou wilt not have to say of me, that I gave thee up to die from a want of regard for thine old age, seeing that I was (δοῦς ἦν) in the highest degree respectful towards thee.* Monk has here adopted the reading preserved in three MSS., and the Scholiast and other editors have followed him. Vulgo, *ἀτιμάζοντα σὸν—προσδοκας*.

659. *αἰδῶφρων, from αἰδῶς and φρήν, kind-hearted, respectful, considerate.* The word occurs again in *Soph. CEd. Col.* v, 237. Monk doubts whether it is found elsewhere, but observes that the Tragic writers were partial to compounds of φρήν, such as *ἀλκίφρων, σιδηρόφρων, δαιμόφρων, βυσσόφρων, κυνόφρων*; and the like.

661. ἡλλαξάτην. See on v. 272. *And for all this* (sc. filial tenderness), *such is the requital which thou and my mother have made me in return*: χάρις ἀλλάσσειν (see v. 461), "to give one favour in exchange for another."

662. *Thou must not any longer delay to beget children.* Elmsley (on *Heracl.* v. 721) was the first who correctly explained the use of the phrase, οὐκ ἂν φθάνοις, with a pres. part., where he renders φθάνοις δ' ἂν οὐκ ἂν τοῖσδε συγκρούπτων δέμας, non prævenias occasionem, &c.: you have no time to lose in putting on the armour, or, you cannot make too much haste. Paley observes that the pres. part. is regularly used (with rare exceptions, as in *Med.* v. 1170, *Heracl.* v. 121) in this formula, because φθάνειν τι ποιῶν implies that an action is in progress, and that there is a race against time in getting it finished. The exact sense appears to be, "You would not be before the occasion, were you to do it this very moment." The aorist of course means that the race is over, and that one has outstripped the other.

666. τοῦπι σέ, i. e. τὸ ἐπι σέ, quantum in te fuit, "as far as it depended on thee, I am dead already."

671. An apparent allusion to Æsop's fable of Death and the Old Man.

— οὐδεῖς. Porson would here and in other passages read οὐδ' εἰς, to avoid violating the law respecting the pause in Iambic verse. "If a senarius end in a word which forms a cretic, and a word of more than one syllable precede, the fifth foot ought to be an Iambus." With reference to certain passages which apparently violate this rule, in which οὐδεῖς forms part of the fourth and fifth feet, he remarks, "that the Attic method of writing these words was by division, οὐδ' εἰς, οὐδ' ἐν," as he inferred from the fact, that the particle ἂν is frequently interposed between οὐδ' and εἰς. Cf. Pref. to *Hecuba*, p. xxxiii.

675. αὐχεῖς. See on v. 95. *Whom dost thou presume that thou art assailing with reproaches? A Lydian or Phrygian (slave) purchased by thyself for money?—ἀργυρώνητον σέθεν.* In poetry, passive and intransitive verbs have a gen. of that antecedent notion which is conceived to have caused or produced the state expressed by the verb. Generally this relation is expressed by the prepositions ὑπὸ, παρὰ, πρὸς, ἐκ, διὰ. Jelf, *Gr. Gr.* § 483. αὐχεῖς ἐλαύνων would be a more usual construction than ἐλαύνειν. The Lydians and Phrygians were much despised for their effeminacy and servile ways. Aristoph. *Aves*, v. 1244, πότερα Λυδῶν ἢ Φρύγα ταυτὶ λέγουσα μορμολύττεσθαι δοκεῖς; Cf. Curtius, Lib. vi. c. 41: "Ludibrio ei fuisse rusticos homines, Phrygasque et Paphlagonas appellatos."

679. *Thou art too insolent, and though thou dost cast in my teeth scornful expressions, thou shalt not, after having assailed me with them, go away (get off) thus, i. e. with impunity.—νεανίας λόγους, dicteria=λοιδόρια, Kuin.* νεανίας is here an adj. as elsewhere; it means, *audax, fortis, vehemens: headstrong, intemperate expressions*; such as young men are apt to indulge in. Paley remarks, that like the vulgar term "plucky" in English, νεανίας implies spirit, daring, and bravado combined.

680. βαλῶν is redundant, but is added in allusion to the proverbial

expression, βάλοντα ἐκφεύγειν. Elmsley, on *Herac.* v. 374, renders οὐχ οὕτως, *non impune, non illeceus.*

682. *But I am under no obligation to die for thee.* Take οὐ with ὀφείλω. For ὀφείλω δ', one M.S. has ὀφείλων, and several ὀφείλων δ'. Musgrave adopts ὀφείλων, places a comma after it, and thus explains the sentence. The poet (he says) speaks elliptically; the sense is the same as if he had said κἀθρεψα, (τρέφειν) ὀφείλων, ἀλλ' οὐχ' κ.τ.λ. *I brought thee up, being bound (to do so), but not to die for thee.*

685. στανῶ, dat. commodi. Elmsley suggests εἶτε δυστυχεῖς, εἶτ' εὐτυχεῖς.

686. τυγχάνω is construed either with a gen. or an acc. of the thing; after either case a gen. of the person may be added: *what it was fitting for thee to obtain from me thou hast.*

689. *In what then have I wronged thee?*

690. ὑπὲρ τοῦδ' ἀνδρός, i. e. ὑπὲρ ἐμοῦ· οὐδ' ἐγὼ, sc. θανοῦμαι, πρὸ σοῦ, i. e. ὑπὲρ σοῦ.

692. ἡ μήν. See on v. 64.

694. Here follows an *argumentum ad hominem*. To shew that he was not the only one who considered life to be sweet, he says to Admetus, 'thou at any rate didst shamelessly struggle not to die.—fight off from dying—or fight through the not dying; i. e. didst win, after a successful (διὰ) struggle exemption from death. We may compare the following passages, though the article is not there found, with μή and the inf. Xen. *Anab.* v. 8. 23, διεμάχετο—ἀσπίδα μή φέρειν. Dionys. Hal. II. 60, ἀπομαχόμενος μή λαβεῖν τὴν ἀρχήν, and Thuc. III. 40, διαμάχομαι μή μεταγνώμαι ἡμᾶς τὰ προδεδογμένα.

— τὸ μή θανεῖν, however, being a quasi-cognate accusative after διεμάχου, it would be more correct to render the phrase literally, 'thou didst stoutly fight the non-dying trick, or fight.' A construction exactly similar to that in the text occurs in *Æsch. Ag.* v. 15, where τὸ μή συμβαλεῖν supplements the meaning of παραστατεῖ. The cognate, quasi-cognate, supplementary, or modal accusatives, which are used to supplement the verbal notion, may be employed after neuter or passive verbs, as in Latin, "doctus est doctrinam," *he was lesson-taught.* Sometimes the modal case is incorporated in the verb, as ὀρκωμοτεῖν = ὀρκων ὀμῶσαι, &c.

695. ζῆς. Either write ζῆς for ζῆς, which is for ζᾶεις; or ζῆς from ζῆμι, whence both ζῆ and ζῆθι in the imperative.

696. εἶτα, *after that*, used in indignant expostulations, or ironical appeals, as also *infra*, v. 701.

697. γυναικὸς ἡσσημένος, *outdone by a woman*. Verbs which express inferiority, submission, like those which denote superiority, take a genitive after them, since they arise from a comparison, and therefore imply an antecedent notion of some object or standard with which the comparison is made. Cf. Jelf, *Gr. Gr.* § 505.

698. *Who died for thee, noble youth that thou art!* Observe the force of the article, which here, as in many other similar passages, expresses indignation and irony. Cf. *Med.* v. 273, σὲ τὴν σκυθρωπὸν καὶ πόσει θυμουμένῃν.

700. τὴν παρούσαν δὲ γυναῖκα, *thy wife for the time being, uxorē quæ pro tempore fuit*. This force of δὲ is quite common, though in such cases it more frequently comes between the article and the participle, as in *Hec.* v. 1172, ὁ δ' δὲ συντυχῶν ἐπίσταται, *whoever from time to time happens to meet them knows it*. In *Æsch. P. V.* v. 793, it follows the part. as here, θῶπτε τὸν κρατοῦντ' δὲ (which Butler renders *unumquemque regnantem*), *him who happens for the time being to be in power*. Cic. in *Verr.* v. 12, has imitated this Græcism, "omnes Siciliæ semper prætores."

701. ὑπὲρ σοῦ. The preposition expresses the idea of substitution for something else; one thing being placed as it were *over* another, and thus substituted for it. Cf. *Xen. Anab.* VIII. 4. 9, ὑπὲρ τούτου ἀποθανεῖν, and *New Test. Rom.* v. 8, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε.

704. ψυχὴν, *life*, as in v. 301.

705. κακὰ, *reproaches*, as above, v. 676.

706. πλείω, elliptice, as it would seem, for πλείω τοῦ δέοντος, as in *Hdt.* IV. 198, ὑμβρον πλέω, *imbres nimios*. *More than enough are the bitter words that have been spoken*, &c.

708. "Without noticing the conciliatory remark of the Chorus, that there have been too many taunts already, Admetus replies to the last words of Pheres, 'Say what evil of me you please, since I have already said what I pleased of you.' For Pheres had threatened, *εἰ ἡμᾶς κακῶς ἐρεῖς*, &c., and Admetus replies, *οὐ μόνον ἐρῶ, ἀλλ' ἤδη ἔλεξα*. And so apparently the Scholiast, *ὡς ἐμοῦ κακῶς ἐλέξαυτος δι' ὧν οὐκ ἠτέλησας ὑπὲρ ἐμοῦ ἀποθανεῖν*, where Dind. reads *κακῶς σε λέξαυτος*, while Hermann thinks he wrote *καλῶς ἐλέξαυτος*, and edits in consequence *λέγ' ὡς ἐμοῦ λέξαυτος*, *dic, nam refutabo te*. Dind. denies that the Schol. is right in supplying *κακῶς*, *dic, uti ego dixi: non impedio enim*. But the very words following, 'if you don't like to hear the truth about yourself you ought not to have acted wrongly towards me,' shew that he is right in the main. Lastly, Pflugk explains, *dic, me jubente et permittente*." Paley. The words certainly do not mean, "Say on, since I have had my say," as commonly interpreted, for Admetus continues the altercation. Klotz approves of the rendering of Wüst., *perge, ut qui scias me responsurum esse*, though he thinks that the fut. part. would be used in such a construction instead of the aor. He accordingly adopts *λέξαυτος*, which is proposed by Reiske and indirectly supported by three MSS. which have *λέγοντος*. But as the aor. frequently expresses a fut. event, which must certainly happen, the *momentary* force of the aor. expressing yet more forcibly than the pft. the inevitable, and as it were *instantaneous* development of that which as yet is future (*Jelf, Gr. Gr.* § 403, 2), we may translate the present reading, "Say on," referring to the *πολλὰ κού ψευδῆ κακὰ* threatened by Pheres, "since I shall answer thee at once." I shall do it so instantaneously, that you may consider yourself already answered.

711. *What then, is it the same thing for a man to die in the prime of life, and to die old?*

712. ψυχῇ μὲν. Gataker renders this, *Unam agere vitam, non duas, nobis datur*; the instrumental dative, instead of the cognate, or equivalent accusative: *we are obliged to live one life, not two; our own, and a borrowed one besides*.

713. *καὶ μήν, κ.τ.λ.* Matthiæ and Monk read *μείζονα* for *μείζον'* *ἄν*; on the ground that Admetus here utters an imprecation, which would not admit of *ἄν*. The meaning then will be, as a writer in the *Mus. Crit.* has rendered it, "I wish then you may live for ever, and have your fill of life." Hermann admits that a wish is contained in the words of Admetus, but retains the *ἄν* notwithstanding; remarking that without *ἄν* the sentence would express the wish of one who was serious, but that with it, irony and contempt are implied; *per me licet vel Jovem superes*. Others understand it to mean, "why surely thou wouldst live (if possible) a longer time even than Zeus." We may observe, however, that the opt. with *ἄν* is frequently used as a milder form of the imperative, instead of a direct command, and we may therefore translate, "Well then, you may live a longer life than Zeus, if you like." Cf. Soph. *Elect.* v. 1491, *χώρας ἄν*, "you may go, if you please."

714. *ἀρᾷ γονεύσω.* The imprecation consisted in its neither being a good wish, nor being intended for such, as if he had said, "May you live long enough to experience the misery of being old." Paley. "Quomodo hæc imprecationis vim habeant, intelligitur e fabula Tithoni et epigrammate Lucilii in *Anal. Brunck.* T. II. p. 342. cxx. (*Palat.* ix. 55), *εἰ τις γηράσας ζῆν εἴχεται, δέξις ἐστὶ γηράσκειν πολλὰς εἰς ἐτέω δεκάδας*, quod citat Censor ed. Monk. *Quart. Rev.* p. 29." Matthiæ.

716. *Well (ἀλλὰ) ἀνὰ ἄρτ' οὐκ ἐπιτάφεισθαι τὴν σαρξίν σου ὡς ἐπιτάφεισθαι ἑαυτὸν;* Is not that a proof that you are fond of a long life as well as myself?

717. *σημεῖα*, in app. to preceding sentence; plur. poetice for sing.

722. *τοῦ θεοῦ*, sc. the Sun: *θεός* is frequently said of the Sun, but mostly without the article. Cf. *Orest.* v. 1024, *φέγγος εἰσοράν θεοῦ.* *Med.* v. 353, *λαμπάς θεοῦ.*

723. *οὐκ ἐν ἀνδράσω* = *οὐκ ἀνδρῶν*, *unmanly*. The *ἐν* expresses conformity, and may be rendered *after*, or *according to*: *οὐκ ἐν ἀνδράσω*, *not in the fashion of a man*. Jelf, *Gr. Gr.* §. 622.

724. *οὐκ ἐγγελάς, θοῦ* *canst not chuckle at having to carry an aged corpse to the grave*. Pheres implies that Admetus is abusive, because he has not the chance of burying his old father instead of his wife. Some have a note of interrogation here, which Reiske removed, rendering the verse, *effeci ut mihi non irrideas, mea que stulticie, me efferens*.

725. *γε μέντοι, certe tamen*; *be assured that thou wilt nevertheless die inglorious, when thou dost die*.

726. *κακῶς ἀκούειν, male audire, to have a bad character; to have evil said of one; to hear it said*.

727. "*ἀναιδέας, 'shamelessness,' indifference to a good or bad repute*. The meaning of the next verse is a little obscure. 'True; her fault was not shamelessness; but she had another and a worse fault, to which old age is not liable, but youth is, viz. the absence of wisdom, in acting as she did.'" P. Although "shamelessness" is the idea conveyed by *ἀναιδέας*, it is possible that *ἀναιδής* may be intentionally used in a different sense in the next verse: it may mean, "wanting in respect for others," and consequently *selfish*. *Thy wife here was not selfish; thou didst find her witless enough*.

730. θάψεις, i.e. αὐτὸς θάψεις, αὐτὸς ὡν φωνὴς αὐτῆς. P.

731. *Thou shalt give satisfaction to thy wife's relations yet:* δίκας, or δίκην δίδουαι τιμῇ, pœnas, or pœnam dare alicui, to suffer punishment at the hands of a person; δίκας λαμβάνειν, sumere pœnas, to exact punishment; to take vengeance.

— κηδεστής· ὁ κατ' ἐπιγαμβρίαν οἰκεῖος, Suid., i.e. affinis, a relation by marriage.

732. *Is not fit to be ranked among men.* See v. 723. Acastus was the son of Pelias, and brother of Alcestis.

733. *Take vengeance on thee for the blood of his sister.* τιμωρήσεται is here used with an accusative both of the person and of the thing. Monk observes that as the Greeks used both the constructions τιμωρεῖσθαι φονέα, and τιμωρεῖσθαι φόνον, so they frequently combined the phrases, as here, and in the kindred passage of *Cycl.* v. 691, εἰ μὴ σ' ἐταίρων φόνον τιμωρήσάμην.

735. *Grow old, childless, as ye deserve to be, your son yet living.* Monk removes the comma after ἀπαίδε, and compares *Androm.* v. 613, παίδων ἀπαίδας, and *Suppl.* v. 35, ἀπαίδας τέκνων, and v. 11, τέκνων ἀπειδές εἶσω. The force of the expression ἀπαίδε παίδος ὄντος will be easily observed, if we compare *Hor. Sat.* II. 3. 142: "Pauper Opimius argenti positi intus et auri."

737. νεῖσθε, ibitis, pres. in fut. sense, as is usual with this verb.—ταῦτόν is a more common form than ταῦτό. "Ye are childless as far as regards me, for ye shall never more enter the same house with me."

— *If I might (χρῆν) have disowned thy paternal hearth by (proclamation of) heralds, I would have disowned it.* "Si deberem sub præconis voce proclamare, me velle nullam partem, nullum negotium cum tuis œdibus habere; nam ἀπειπεῖν esse, se abdicare jure suo in domum paternam." Reiske. ἀπειπεῖν κηρύκων ὑπο is equivalent to ἀποκηρύξαι, which was properly said of the father disinheriting his son.

739. τὸ ἐν ποσὶν κακόν, præsens malum. The Latins have a similar phrase, ante pedes posita.

741. σχετλία τόλμης, unflinching in boldness. Compare *Med.* v. 1028, ὃ δυστάλαια τῶν ἐμῶν παθημάτων, and *Virg. Æn.* IV. 529, "Infelix animi Phœnissa," and XI. 73, "læta laborum." See *Jelf, Gr. Gr.* § 489.

742. μέγα for μεγάλως.

744. κακεῖ, even there; an euphemism for ἐν Ἄιδου, as in *Med.* v. 1069. Compare *Byron, Childe Harold*, IV. 162, "But now a bride and mother, and now there." Translate: *If even there the good have any advantage (πλέον) over others, mayest thou be a partaker of it, and sit by the bride of Hades, as her assessor.*

745. ἀγαθοῖς. Perhaps this is the earliest passage in which the Greek belief of virtue being rewarded hereafter is hinted at. That superior honour was awarded in Hades to heroes and kings, is a doctrine taught, after Homer, by Æschylus, who also mentions the being an attendant on Persephone and her husband as the highest distinction, *Cho.* v. 350." P.

— πλέον. See on v. 72.—τούτων refers to the singular τι. So δεῖται in the sing. is frequently followed by and referred to a plur.

746. "Αἰδῶν is clearly here the name of a person. See on v. 126. —παρεδρεβῶν, to exercise the office of *παρεδρος*. A *παρεδρος* at Athens was an *assessor*, or *coadjutor* of a magistrate, who used to sit with him on the bench, and direct him as there might be occasion. The corresponding term in Latin was *assidere*, as in Suet. *Tib.* 33, "magistratus pro tribunali cognoscentibus *assidebat*." Each of the three superior Archons at Athens had two assessors, chosen by himself, usually, from amongst his relations and friends, to assist him by advice and otherwise in the performance of his various duties. The meaning, therefore, of the passage before us would seem to be this: "mayest thou be on such friendly terms with the bride of Hades, as to be chosen for her companion, or assessor."

— The Chorus, after having spoken these words, quit the stage, in order to attend the funeral procession. Instances in which the Chorus leave the stage, after having once entered on it, are (as Monk remarks) exceedingly rare. It is done, however, in the *Ajax* of Soph., and in the *Eumen.* of Æsch.

SCENE VI. vv. 747—861.

"Enter a servant, who relates to the audience the drunken and disorderly conduct of Hercules, who, presently coming in, at last learns the true cause of Admetus's sorrow. Struck by the generosity of his host, he resolves to rescue and bring back Alcestis." Oxf. Ed. p. vi.

"The scene that next ensues, especially as following, after a very short interval, a solemn funeral procession, may be thought to partake too largely of Comedy. But we must remember, first, that the play has much of a Satyric tone, (as the last of a tetralogy,) and next, that the character of Hercules for voracity (an idea closely connected, in the mind of the Greek, with personal strength, through the training of the Athletes,) was no mere invention of Euripides, but was celebrated by the poets of his age, e. g. Aristoph. *Ran.* 550, &c. Moreover, the occasion is used for moralising on the folly of too much anxiety, and the uncertainty of human affairs. The dignity of the language too, which is purely tragic, should lead us to doubt whether the poet really intended to associate the idea of the ludicrous with the account of Hercules' doings and sayings over the festive board." Paley.

750. *κακλωτα*, a more ill-conditioned—ill-mannered one.

752. *Had the assurance to pass through the gates: ἀμειψασθαι πύλας, to change place in reference to the gates, here lit. "to take a position inside the gates in exchange for one outside:"* generally, to pass in, or out, as the case might be. Hom. *Od.* x. 328, *φάρμακα ἀμειβεσθαι ἔρκος ὀδόντων, passes the "white guard of the teeth,"*—passes in. *Il.* ix. 409, *ψυχή... ἐπεὶ ἄρ κεν ἀμειβεσθαι ἔρκος ὀδόντων, passes out.* See on v. 461, and Jelf's *Gr. Gr.* § 558.

754. *ξένια*, sub. *δῶρα*, Lat. *lautium*, lit. *presents given to a guest:* here = *cheer*, or, *entertainment*; τὰ προστυχόντα ξένια, *such cheer as happened to be offered to him—the best that came to hand: σωφροῶς, graciously, or, in moderation.*

756. *ποτήρα κίσσων, an ivy cup; either made of ivy-wood, or carved with a border of ivy-leaves, or simply wreathed (crowned) with ivy.*

A rustic drinking-cup was called *κισσύβιον*, of which in *Cycl.* v. 390, we find a bowl three cubits wide and four deep. Cf. *Theocr.* i. 27.

757. *He drinks the unmixed juice of the purple mother: μελαίνης μητρὸς*, i. e. the grape.

— *εὐζωρον δκρατον*, Suid., neat, unmixed. It was considered a drunken habit to take strong Greek wine without water; a mixture of half-and-half (*ισον ἰσῶ*) was thought injurious, the usual proportions being three parts of water to one of wine. Monk, however, thinks that the lexicographers are not quite consistent in their interpretation of *εὐζωρος*, for since *ζῶρον = δκρατον*, *εὐζωρον μέθυ* should signify *vinum meraco uice succo bene conditum: strong well-seasoned wine*.

758. *ἔως ἐθέρμῃ' αὐτὸν*, until the fumes of the wine overcoming him (lit. coming all round him, enveloping him on all sides)—inflamed him: *ἔως* is sometimes found with an historic tense after the historic present, as here. Jelf, *Gr. Gr.* § 846.

760. *κλύειν*. See on v. 657. *There were two-fold (or dissimilar) strains to be heard; lit. (for you) to hear; you might hear, &c. διασὰ*, of two different kinds = *διάφορα*.

762. *οὐδὲν προτιμών*, caring nothing for; taking no account of: *προτιμᾶν* properly signifies *pluris aestimare, preferre*; sometimes *curare, rationem habere*, and = *φροντίζειν*, or *λόγον ἔχειν*, as here.

763. *ἐδεικνυμεν τέγγοντες*. See vv. 150, 154.

765. “*ἐγὼ μὲν*. And now here I am, kept at home in entertaining some highwayman or other, and unable to follow my mistress to the grave, as the last token of respect. It is not merely the conduct of the guest which vexes the attendant, but the being obliged to stay and serve him.” P.

766. *πανούργων*, lit. ready for any thing; here cunning in a bad sense.

768. “*ἐξέτεινα*. The attitude of mourners, as is known from ancient paintings, was that here alluded to, with hands uplifted and slightly thrown forward over the bier, a posture expressed by *ἀνωθεν ἀνέκαθεν*, *Æsch. Cho.* v. 419. The Schol. MS. Vatican here quotes two fine verses from the lost prologue of that play:

οὐ γὰρ παρῶν ᾤμωξα σὸν, πάτερ, μόρον,
οὐδ' ἐξέτεινα χεῖρ' ἐπ' ἐκφορᾷ νεκροῦ.” P.

— “*ἐκτείνειν χεῖρα* haud dubie pertinet ad ritum mortuos *valere jubendi*: supra, v. 610.” Wagner.

770. “She used to rescue us from countless troubles, by softening down the temper of her husband.”

771. *ἄρα*. See on v. 341. *Do I not justly hate this guest who has come upon us in the midst of our troubles—who has intruded on our affliction?*

773. “*οὗτος, heus tu!* A rather unusual form of address in tragedy, as partaking too much of the familiar and colloquial; but perhaps not the less suited to this scene.” P. A kind of vocative, like *heus!* *Ho there!* Cf. *Hec.* v. 1109, *οὗτος, τί πάσχεις*;

— *σεμὸν*, the adverbial acc. after *βλέπεις*. *Why art thou looking so*

solemn and thoughtful (grave and careworn)? With *σεμνὸν βλέπειν* compare Hom. *Il.* III. 342, *δευρὸν δερκόμενοι*. The participle *πεφροντικὸς* is used as an adj. In imitating this Græcism, the Latins preferred a plural adj.: Lucr. v. 34, "Asper acerba tuens, immani corpore serpens." Virg. *Æn.* VI. 467, "Torva tuentem Lenibat dictis animum."

774. *σκυθρωπὸν, morose*. Suidas derives it from *Σκύθης* and *ὤψ*.

777. *Receivest him with a sullen and frowning countenance: συνωφρυνῶσθαι = contractis esse superciliis*. Cf. v. 800. Paley remarks that the Greeks thought much of being received with a cheerful face, *φαιδρῶ προσώπῳ*, on entering a place for the first time. Hence in *Ag.* v. 503, the gods facing the sun (*δαίμονες ἀπ' ἡλίου*) are invoked to greet the king on his return *φαιδροῖσι δμμασι*, with bright smiling eyes. And this is also the point of Clytemnestra's remark in *Cho.* v. 658, where she promises her guests *δικαίων δμμάτων παρουσίαν, justos oculos*, the usual and proper sort of faces to meet them.

778. *Making much ado about a loss that no way concerns thee*. Hercules was not aware of the death of Alcestis. *ἐνόμιζε γὰρ εἶτι, ὅτι ζήτην ἦν ἡ ἀποθανούσα*, Schol.

780. The form *οἶδαι* for *οἶσθα* is not very common.

781. *πόθεν γάρ; How shouldst thou?* i. e. "of course you don't." See on vv. 95—782. See v. 419.

783. *ἐξεπίσταται, knows for a certainty*. Cf. Hor. *Od.* IV. 7—17, "Quis scit an adjiciant hodiernæ crastina summæ Tempora Dii superi?"

— *τὴν αὔριον μέλλουσαν*, sub. *ἡμέραν*, the acc. of time.

785. *It is uncertain how the events of fortune will turn out*. On the use of the finite relative *οἷ* for the indefinite *δοι*, where the thing or person is unknown to the speaker, Elmsley observes that the Greeks say *οἶδά σε, ὅς εἶ*, but *οὐκ οἶδά σε, ὅστις (or τις) εἶ*. Nevertheless he allows that a few instances occur, *metri gratia*, of a rather lax usage in the present verse, and in *Med.* v. 1117, *καραδοκῶ τὰ κείθεν οἷ προβήσεται*, "I am anxiously watching how matters there will turn out."

786. *τέχνη*, "nor are they found out by the art (or craft) sc. of soothsayers," whom Eur. frequently ridicules.

788. *τὸν καθ' ἡμέραν*, sub. *ἐκδόστην*, *reckon life from day to day as thine own, but the rest Fortune's*.—*λογίζου*. Cf. Hor. *Od.* I. 9. 14, "Quem sors dierum cunque dabit, Lucro adpone."

790. *τὴν πλείστον ἡδίστην*. Examples of the double superlative are common in the Tragic writers: so Cicero, *ad Att.* XII. 38, "Maxime liberalissima," and in the Psalms, the expression, "Most Highest."

792. *τὰ ἄλλα ταῦτα, these sad thoughts*; for *ἄλλα* is often used by an euphemism, like *ἕτερον, μὴ τοῖον*, &c., i. e. "other than what ought to be." Cf. *δαίμων ἄλλος*, *Rhes.* v. 884. Markland proposed *πάντα*. It is a question whether we should not read *τὰ δ' ἄλλ', ἔασον ταῦτα*. "as for the rest, dismiss these thoughts." So Æschylus uses *καὶ τὰ ἄλλα* precisely as the Romans used *ceterum*, *Suppl.* v. 240, *Ag.* v. 891. P. Hermann refers *ταῦτα* to the distress of the servant.

794. τὴν ἄγαν λύπην, *thy excessive grief*. The adv. with the force of an adj. Cf. *Orest.* v. 505, πατέρες οἱ πάλαι. Adverbs of time for adjectives are of frequent occurrence: and so in English, "In my *then* conceptions." Byron's *Werner*, Act v. Sc. 1, and *Lear*, Act I. Sc. 1, "My *sometime* daughter."

795. πῖει. The Attics used πῖομαι in the fut. instead of πῖομαι, from πῖω, πῖνω, "I drink," and ἔδομαι instead of ἐδοῦμαι, from ἔδω, "I eat." But these are more probably the present tenses, which were used in a future sense, like εἶμι, since the first syllable of πῖομαι is usually long. See *Matth. Gr. Gr.* § 180.

— τὰςδε πύλας, *having passed through these doors*, viz. those opening into the ξενῶνες, or strangers' hall, where Hercules had just been entertained. The old Edd. with most MSS. have τύχας, *surmounting these misfortunes*. Both readings are recognised by the Scholiast, γράφεται πύλας, ὡ' ἢ ὑπερβὰς τὰς πύλας· εἰ δὲ τύχας, καταφρονήσας. Paley thinks that some grammarian, not understanding the phrase, wrote τύχας, to mean "getting over, or postponing, your present misfortunes." Klotz prefers τύχας, thinking that πύλας had been substituted from v. 829.

796. στεφάνους πυκασθεῖς, as in v. 832, *covered thick with garlands*.

— ὀθούνεκα, (or, as it ought to be written, ὀθούνεκα, with the coronis, as in ἐγφῖμαι, ἐγφῖδα, &c.) for ὄτου ἔνεκα. So οὔνεκα for οὐ ἔνεκα.

797. Translate, *I know right well that the rapid circulation of the wine-cup, inspiring thee, will transport thee out of thy present gloomy and sullen (state) of mind*. Others render it, *the splash of the wine-cup falling (on thy ears)*; others again, *the gurgling of the wine, as it falls down (thy throat)*. Paley supposes the phrase to be equivalent to πῖτυλος οἴνου σκύφῃ ἐμπεισόντος, *the splashing sound of wine in the goblet*. The Scholiast has μεταστήσει σε τοῦ κλαίειν ἢ συνεχῆς φορὰ τοῦ ποτηρίου, which supports the translation I have given above.

— τὸ ξυνεστῶτος φρενῶν, or the similar phrase found in *Hipp.* v. 983, ἡ ξύστασις φρενῶν, is rendered by Monk, *animi contractio*. Participles with the article are frequently used as substantives; as τοὺς γεωαμένους for τοὺς γονεῖς, *Hdt.* i. 120. In this way they assume relatives or possessive pronouns, as in Latin, *factum meum*; *res gestæ Ciceronis*: *Arist. Eccl.* v. 1118, ἡ ἐμὴ κεκτημένη; *Iph. Aul.* v. 1280, τὸ κείνου βουλόμενον, *his will*. Cf. *Jelf, Gr. Gr.* § 436.

798. μεθορμῖε, Att. fut. from μεθορμίζω, *to remove from one anchorage to another*. The compounds of μετὰ which denote change generally take a gen. of the old, and acc. of the new state or position. *Jelf, Gr. Gr.* § 626.

— πῖτυλος, lit. *the sound of oars pulled in time; the measured splash of oars*; hence, *any quick repeated sound or movement*. L. and S. See *Hipp.* v. 1462, πολλῶν δακρῶν ἔσται πῖτυλος, *a regular (fast-falling) shower of tears*; and *Iph. Taur.* v. 308, πίπτει δὲ μανίας πῖτυλον ὁ ξενὸς μεθεῖς, *his violent, or, oft-recurring fits of madness*: upon which passage Barnes has the following note: "ὁ πῖτυλος significat proprie motum continuum præsertim ac intensum, specialiter συστροφὴν χειρῶν micationem manuum, ψόφον ὑδάτων et καταφορὰν ὑδάτων, strepitum, et destertum aquarum; item apud pugiles, τὰς ἐν περιόδῳ καταβολὰς τῶν πληγῶν,

vulnerum per vices infictiones; apud nauticos vero, τὸ πρὸς κελύσμα ἐλθεῖν, remos ad celusma movere, uti nos docet Hesychius. Figurata hic autem Poeta μανίας πίτυλον vocat furiosum illum, quo Orestes stimulabatur, motum. Scholiastes autem in locum ait, πίτυλος ἡ συνεχῆς φορὰ τοῦ ποτηρίου, frequens poculi circumlatio. Ita Alc. v. 798, πίτυλον σκόφου vocat liberam computationem, quod tamen alii ad κότταβον referunt."

803. οὐν δὲ πρόσσομεν, κ.τ.λ. *We are not in (such) circumstances as admit of revelry and laughter*; πρόσσομεν with an adv. such as καλῶς or κακῶς, or with an adj. as here, is equivalent to πρόσχευ. See vv. 227, 245, 605, 831. The construction is οὐ πρόσσομεν (τοιαῦτα) οἶα ἄξια (ἐστὶ), κ.τ.λ.

807. τί ζῶσω; *why (dost thou say) they live?* As Paley remarks, we express this in English by repeating the word in the form of an exclamation; "*Alive!* you certainly do not know, &c." Hercules knew that there was mourning in the house, and the servant now perceives that he had been misinformed as to the nature of the loss sustained by the family.

810. *Ought I then not to be well treated because of a stranger's death?* The sense is, says Monk, "Quinam is nimium hospitalis est? Nonne decebat me bene tractari, quantum attinet ad funus peregrinum? hoc est, funere peregrino non obstante?" In English, *Ought I to be ill-treated on account of a stranger's death?* Paley observes that the γε has this sense, "for a stranger, at all events, (whatever might be said about a relation,) you would not wish me to lose hospitality, would you?"

811. *Very much of a stranger she was, in good sooth!* said ironically et enigmatically. Some MSS. have ολκείος, but if this had been the correct reading, Hercules would have found out at once who was dead.

813. χαίρων ἴθ'. See on vv. 272, 436. *Begone, and good-bye to thee.* Matthise, however, thinks that the expression means not so much, *vade et vale*, as, *valeas, noli mihi diutius importunus et molestus esse*, the same almost as πολλὰ χάλπειν σε κελεύω. He does not wish Hercules to ask any more questions, since Admetus had given orders that the real state of things was not to be communicated to him, v. 764.

815. οὐ γὰρ τι, κ.τ.λ., (No;) *for (in that case) I should not have been at all (τι) vexed at seeing thee enjoy thyself.* Others read οὐ γὰρ σε—ἤχθόμεν ὀρίων.

816. ἀλλ' ἦ, κ.τ.λ. *But can it be that I have received injustice at the hands of my host?*

817. ἐν δέοντι, sc. καιρῷ.

821. μὲν ὄν, *well then (if you must know).*

822. ἔπειτα, et tamen, Herin. *And yet, notwithstanding, did ye entertain me?*

823. ἠδέϊτο γὰρ, *Yes, for he felt ashamed—had too much respect for thee—lo, &c.* See on v. 601.

826. ἀλλ' ἠσθόμεν μὲν. Spoken with a gesture or sound expressive of vexation and annoyance. Oxf. Ed. notes, p. 17.

828. θυραίων κῆδος, *the funeral of a stranger.*

829. βλα θυμοῦ, *against my will*.
 830. ἐπιων, *I kept drinking—went on drinking: πρόσσωτος οὕτω, when thus circumstanced*. See on v. 803.

831. κᾶτα (v. 696, 701), κωμάζω, *and make merry besides!* The speaker, as he reflects upon it, becomes more and more sensible of his ill-timed revelry. In rendering these lines (824—832) it should be borne in mind that they are spoken by way of soliloquy. Oxf. Ed. notes, p. 17.

— κᾶρα, accusative, to define the part. σχῆμα καθ' ὅλων καὶ μέρος. The acc. continues also in passive verbs, though the former patient has now become the subject of the verb, as it defines the exact operation of the affection or state, signified by the passive verb. Jelf, *Gr. Gr.* § 584. Paley thinks that Hercules here dashes the myrtle chaplet to the ground.

832. ἀλλὰ σοῦ, the genitive of wonder, or an exclamation implying blame, &c. *To think of thy not telling me! or, how wrong of thee not to tell me!* The Schol. rightly explains the construction: ἀλλὰ τοῦτο τὸ σὸν ἀμάρτημα τὸ μὴ εἰπεῖν ἀληθές, κ.τ.λ. Cf. *Med.* v. 1051, ἀλλὰ τῆς ἐμῆς κάκης, κ.τ.λ., *to think of my weakness! or, what cowardice is mine!* Xen. *Cyr.* II. 2. 3, τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν, *what a misfortune!*

834. ποῦ καί. When καί follows the interrogative, it means that further information is asked for; *dic præterea*; when it precedes it denotes an objection, Pors. *Phœn.* v. 1373. See on v. 482.

835. *By the side of the direct road that leads to Larissa*. The dead were usually buried outside the town, as it was thought that their presence in the city brought pollution on the living. Tombs were most frequently built by the side of roads, and near the gates of cities. Varro, *de Lingua Lat.* Lib. IV. "Monimenta, quæ in sepulchris, et ideo secundum viam, quo prætereuntes admoneant, et se fuisse et illos esse mortales."

836. ἐκ προαστίου, *outside the suburbs: ἐκ, equivalent to ἔξω, outside of, beyond; ἐκ βελέων, out of, or beyond the reach of, shot, Hom.*

839. Vulgo Ἠλεκτρυῶνος γέιναι. The present reading is the correction of Blomf. to avoid the omission of the augment in ἐγείνω, and an anapest in the third place. Elmsley on *Bacch.* v. 1132 observes that both forms of the gen. exist, as also in that play both Ἀκταίωτος, v. 230, and Ἀκταίωτος, v. 337, are found.

843. μελάμπελον· εἰδωλοποιεῖται μελαίνας πτέρυγας ἔχων ὁ Θάνατος, Schol., whence Musgrave would read μελάμπερον, comparing also v. 260, ὅπ' ὀφρύσι κναναυγέσι βλέπων πτερωτὸς Ἄιδας, and in *Hec.* v. 619 a dream sent from the infernal regions is called φάντασμα μελανόπτερον. Jacobs, however, defends the common reading by the following passages. Paulus Silentiar. *Epigr.* XL. μελαμπέλου Φερσεφώνης. *Fragm. Alexidis ap. Athenæum*, XII. p. 552 E, νυκτὸς δμμα μελάμπελον. Autipater Sidon. *Epigr.* LXXVII. δμμα μελαμπέπων ἐκφυγεν Εὐμενίδων.

844. φυλάξω = τηρήσω, παραδοκῆσω, *will keep a look out for*.

845. The order is πίνοντα προσφαγμάτων πλησίον τύμβου. Examples of the gen. following verbs transitive, μέρος τι being understood,

occur in *Hec.* v. 614, βάψας' ἐνεγκε δέυρο ποττίας ἄλός. Monk. Pale observes that προσφαγμάτων must originally have been applied to blood offerings, such as those prescribed to Ulysses for calling up the spirit from Hades, *Od.* xi. Pflugk thinks it here means the libations of wine, milk, oil, honey, and water, as enumerated in *Pers.* v. 612, &c.: but there mention is made only of offerings to earth, these being the produce of earth, and restored to her again. Though it might seem improbable that living victims should have been slain at the tomb of such a person as Alceſtis, the words αἱματηρῶν πέλανον in v. 851 are decisive. And she is regarded as a δαίμων, v. 1003.

847. περιβαλῶ, the reading of all the Edd. is, as Monk observes a solecism; for κἄν, i. e. καὶ ἔαν, cannot be construed with the fut. indicative; μάρψω and περιβάλλω are aorists subjunct.—κύκλον περιβάλλω sub. αὐτῷ: κύκλω, Ald., which Dind. has retained. Compare the similar construction of *circumdare* in Latin: "Animum circumdedi corpore Deus," Cic. *de Univ.*, and "Exercitum omnem longo agmine circumdat hostium castris." Liv. III. 28.

849. πρὶν μεθῆ. Porſon on *Med.* v. 222, observes that the Tragic writers often join πρὶν to the subj., omitting ἄν, which in prose is indispensable: but Elmsley qualifies this remark by proving that the subj. is not so used, unless the preceding clause contains a negative or prohibition.

850. ἦν δ' οὖν: if however I should miss this prey (which is not likely).

851. To the clotted mass of blood. Cf. v. 845.

— τῶν κάτω, κ.τ.λ., I will go to the sunless realms of those below, Ceres' daughter I mean and the king, sc. Pluto. Κόρης, daughter, i. e. Proserpine, sub. Δήμητρος, which is expressed in v. 358. κόρης ἀνακτόν τ' are genitives in app. to τῶν κάτω. Monk retains the reading τῆν κάτω, sc. ὀδόν, with Aldus.

857. ἔκρυπτε, sc. τὴν συμφορὰν—αἰδεσθεῖς, cf. v. 601, and 823.

— γενναῖος, of noble disposition; εὐγενής=of noble birth.

SCENE VII. vv. 862—961.

"Admetus returning from the burial, expresses his grief in a lyrical dialogue with the Chorus, who try to console him in vain, since he is tortured at once by grief, and by a sense of his ignominious conduct in letting his wife die for him, the shame and meanness of which had been brought home to him by his father's reproaches. He re-enters the palace." Oxf. Ed. Analysis, p. vi.

861. πρόσθοι: ἔρχεται ὁ Ἄδμητος ἀπὸ τοῦ τύμβου καὶ οὐ τολμᾷ εἰσεῖναι. Schol.

865. πῶς ἂν ὀλοίμαν, O that I could die! ἂν with the opt. in the formulas of wishing, with πῶς, τίς, &c., expresses the urgency of the wish; here it means, *qui fieri possit, ut peream?* i. e. *utinam peream.* Jelf, *Gr. Gr.* § 427.

867. ζῆλω· μακαρίζω, Schol.=beatos prædico, as in v. 882. I count

the dead happy. Others, *invidendos puto*: cf. Blomf. on *Æsch. P. V.* v. 338.—*κέων θραμαί*, sc. *τῶν ἐκεῖ*.

870. *δηρον· ἐνέχυρον*, *pledge*, or *hostage*; or it may mean *a wife*, from *δμοῦ* and *δρω*, *to unite together*, sc. by marriage. Obs. the double acc. after *ἀποσυλήσας*.

872. *πρόβα* for *προβῆθι*.—*κεῦθος οἰκῶν*: because it was proper in grief to retire to the innermost part of the house, otherwise called the *μυχός*. P.

874. *δί' ὀδύνας ἔβας*, *thou hast been in pain*, lit. *thou hast gone through sufferings*; *βαίνειν*, *ερχεσθαι* and *πορεύεσθαι* are very frequently used with *διά*, as in *Phœn.* v. 384, *διά πόθου ἐλήλυθα*, which the Schol. explains by *ποθῶ*.

875. *τὰν νέρθεν*, sc. *οὔσαν*, i. e. *Alcestis*.

877. *ἀντα*, *coram*, *præsentem*, *face to face*. Paley observes that there is some corruption here, probably in this word. Aldus has *λυπηρόν*, and Herm. omits *λυπηρόν*, followed by Pflugk. He proposes *κάταπτα*, on the analogy of *καταπικρὸν*, though in Hom. the former word bears only the sense of *downward*.

878. *ἐμνησας*, referring to the two immediately preceding speeches of the Chorus. Thus it is related (in Diogenes Laertius) of Solon, that when one said to him, "The weeping for your deceased son will be of no avail to you," he replied, "This is the very reason why I weep, because my lamentations are of no avail." Barnes.

879. *μείζον ἀμαρτεῖν*. Very rarely do we find the demonstrative genitive omitted as well as *ἡ*. In these cases the inf. is to be taken as a gen. without the article. Jelf, *Gr. Gr.* § 780. Paley takes the inf. to be used absolutely for *τοῦ ἀμαρτεῖν*, "to lose a faithful wife,—what evil is greater than this?" Pflugk approves Hermann's former explanation, though justly given up by himself; "*μείζον cum genitivis construendum est: 'quid enim tristius ad amittendum quam fida uxor?'*"

883. *μία γὰρ ψυχῆ*, *for they have but one life*.—*τῆς* for *ταύτης*. Cf. v. 712.

886. Some derive *κεραῖζω* from *κέρας*, others from *κείρω*. If the former be the true derivation, the meaning will be *cornu ita uti, ut alterum feriat, lædat, ei noceat*, said properly of wild beasts; whence the notion of *destroying*, *laying waste*. Wagner. He here imitates Hom. *Il. X.* 63, *καὶ θαλάμους κεραῖζομένους*. Obs. that *θανάτοις* in the plur. means a *sudden or violent death*.

890. *ἀλγέων*. Monk puts a question here, but the meaning is rather, "But you do not, as you ought, set bounds to your grief," viz. in repeating *αἰαί*, &c. P. So Hermann.

895. *λῦπαι φίλων*, objective gen. *sorrow for friends*. Cf. v. 102.

897. *ῥίψαι*, sc. *ἐμαυτὸν*, for *ῥίψασθαι*. Hermann has edited *ῥίψαι* to distinguish it from the opt. *ῥίψαι*. *Why didst thou hinder me from throwing myself into the hollow pit of her grave?* He had offered to do so, but the Chorus prevented him.

900. *δύο*. The dual is often used with a subst. in plur.

— *ψυχὰς—διαβάντε*. In Attic Greek, instead of the fem. dual,

the masculine is used, especially in articles and participles. Hom. *Il.* Θ. 455, *πληγέντε κεραυνῷ* for *πληγείσα*, sc. Juno and Minerva.

904. *ἐμοὶ τις ἦν ἐν γένει*, *I had a certain kinsman*. Jacob thinks that Anaxagoras is referred to, who, when informed of the untimely death of his son, replied, "Sciebam me genuisse mortalem."

907. *ἄλις*, *patiently, with moderation* = *μετρίως*, Schol. Cf. *Med.* v. 629, *εἰ δ' ἄλις ἔλθοι Κέπρις*, "if Venus come *with gentle force*;" opposed to what is said in v. 627, *ἔρωτες ὑπὲρ ἄγαν ἐλθόντες*, "coming *greatly in excess*."

908. *Being already inclined to grey hairs, and far advanced in life*. Cf. Plato, *Apol. Socr.* XXIX. *πῶρρω ἤδη ἐστὶ τοῦ βίου*, *longe provecutum in vita*: *πῶρρω* is the original form of the later Atticism *πῶρρω*.

912. *σχῆμα δόμων*, lit. *form, or, aspect of those mansions*. A favourite construction of the poets is to express the adjectival property by a substantive, and put the person to whom the property belongs in the attribute genitive. This periphrasis is not a mere pleonasm for a personal name, but it expresses more than the personal name; it personifies that property or quality which is, as it were, the essence of the individual—that wherein the notion of him principally consists: so that it represents him in the light in which the mind would naturally either always, or for the time, view him. So *κράτος* was especially applied to the gods; Æsch. *Eum.* v. 27, *Ποσειδῶνος κράτος*. *Hec.* v. 130, *λέκτρα Κασάνδρας*—*Ἀχιλλείας λόγῃς*, "the bride Cassandra,"—"the warrior Achilles." The attributive adj. is also used in this way, as in v. 968, *Ὀρφέα γῆρως*, "the melodious Orpheus." Things are sometimes paraphrased in this way, *πυρὸς σέλας*, "bright fire." Cf. Jelf, *Gr. Gr.* § 442. So *Phæn.* v. 307, *παρηίδων βρεγμα*, "the outstretched cheek:" *Hec.* v. 619, *σχῆματ' ὀκων*: and *Soph. Phil.* v. 952, *σχῆμα πέτρας*.

913. *μεταπίπτοντος*, "now that Fortune is going against me," or changing her luck in the game of life,—a metaphor from dice. P.

914. *τὸ μέσων τὸ διάφορον τῆς νῦν τύχης καὶ τῆς παλαιᾶς*. Schol. *For great is the difference*, i. e. between my past and my present fortune.

918. *πολυάχηντος κῶμος*, *a loud-cheering band of revellers*. See on v. 343.

919. *Congratulating both her that is dead and me, that we, being of good descent, and born of noble parents on both sides, were united together*. The construction is *ὅσως (ἐξ) ἀριστέων ἀπ' ἀμφοτέρων (τῶν γονέων)*: *εἰμι* is often used with a gen. to express *descent* or *extraction*, as in Hom. *Il.* XXI. 109, *πατὸς δ' εἰμ' ἀγαθοῖο*.

— *εἰμεν* is the correction of Heath for *εἰμέν*, as being the true form of the opt.

922. *ἀντίπαλος ὑμεναίων*, *opposed to—instead of—nuptial songs*.

923. *πέπλων*, sub. *ἀντίπαλοι*.

925. *λέκτρων κοίτας*. Similar pleonasms abound in the Tragic writers. *Med.* v. 436, *κοίτας λέκτρον*. *Hec.* v. 298, *ὄδουμάτων θρήνων*. And again, *Troad.* v. 605, *θρήνων ὄδυρμοί*.

926. *παρ' εὐτυχῆ πότμον*. The common interpretation is *ad pro-*

peram sortem venit hic dolor; Monk renders it, *confestim secutus prosperam fortunam*; Matthiæ, *eo ipso tempore, quo fortuna secunda utebaris*. Translate, *close upon, or, immediately after*. This (as Paley observes) is a rare use of the preposition; but the notions of *time* and *place* are often closely allied. The meaning is that the wound is felt the more severely, because Admetus, from his former prosperity, had not been inured to evils. This was a common doctrine, that calamity is more deeply felt after a course of prosperity.

932. "πολλοὺς emendatum est in Canteriana: πολλοῖς, B. D. Lasc. Ald. et reliquæ edd. vet." Monk. *Death ere this hath separated many from their wives: παρέλυσεν, lit. hath unyoked, a figure taken (as Paley thinks) from unyoking an animal from its fellow. Pflugk and Klotz both reject Hermann's interpretation of the common reading, πολλοῖς. He understands φιλίαν after παρέλυσεν, and translates, multis jam solvit mutuum amorem mors uxoris. See v. 117, where παραύσαι = redeem, or, set free.*

935. "Admetus laments to the Chorus, in very pathetic terms, his present lot. He cannot bear to enter an empty house, without even the greeting of the servants, who will blame him for the loss of their dear mistress. He cannot bear to see her empty seat, nor to face his weeping children. Even gaiety will renew his grief; and the scoffs of his enemies for his selfish cowardice will be intolerable." P.

— δαίμονα. See on v. 561.

937. τῆς again for ταύτης.

938. He considers her fortune better than his own, inasmuch as she has ceased from her troubles, and has died in good repute, whilst he is in the midst of trouble and in disgrace at the same time.

939. χρῆν, Elmsley: vulgo χρή. *Who ought not to have been alive.*

944. ἐξελῶ, Attice for ἐξελάσει. So infra, v. 951, ἐλώσι for ἐλάσουσσι. Mæris, ἐλώ Ἀττικῶς ἐλάσω, Ἑλληνικῶς.

948. οἱ for οὔτοι, i. e. δοῦλοι, implied from δεσπότω, its correlative: οἶαν for οἷ τοιαύτην. Translate, *whilst these (servants) bewail that they have lost such a mistress out of the house.*

951. γάμοι, i. e. γαμεταί, the wives: so Plut. Vit. p. 1604, Καίσαρος γάμον, *Cæsar's wife*. Cf. *Androm.* v. 103, and *Xen. Cyr.* VIII. 4. 19.

— ἐλώσι, *will distress me—drive me mad.* See on v. 944.

954. ἐρεῖ με τάδε, *will speak thus of me*; double acc. For κυρεῖ Monk reads κυρή, sub. δν.

958. *And hates his parents (for not dying), although he himself refused to die.*

960. *What boots it me to live, then, with evil fame and evil fortune too?* κῦδιον, comparative for positive. The adj. is κυδρός, but the comparative κυδίων, and superlative κυδίστος, are formed from the subst. κῦδος, as ἀσχιῶν, ἀσχίστος, are from ἀσχος, &c.

962. "The poet, as the Schol. remarks, in the fine ode which here follows on the force of necessity, seems to speak of his own literary researches. He has studied the poets, and he has learnt (from Anax-

agoras his master) the knowledge of the heavenly bodies, and he has been well versed in the arguments of the sophists; but he has discovered nothing which can cope with necessity, nor does he know any drug in the medical systems of Orpheus or of Asclepius which can avail against it. She is the only power with whom supplications and sacrifices are fruitless. Admetus is to take consolation from the thought that what has happened could not have been avoided; his wife is dead, but even the children of the gods (by mortals) die too. His wife was loved in life and will be honoured in death." P.

963. διὰ μούσας ἦξα, *I have applied myself to poetry, (to the writings of the poets); or, I have practised the art of song.* See on v. 874, and compare *Med.* v. 1077, διὰ λεπτοτέρων μύθων ἐμολον, "I have entered into discussions more refined." μούσας, *poetry*, opposed to λόγων (v. 964), *disquisitions*, or, *prose-writings*.

— καὶ μετάρσιος (ἦξα) = περὶ μετεώρων ἐφρόντισα, οἶον ἡστρολόγησα, καὶ ὄρμη ἐπὶ τοῦτω ἔσχον. Schol. *And (have studied) the heavens (the heavenly bodies).* Others render the passage, *I have soared e'en far aloft (καὶ μετάρσιος) through (the realms of) song.*

964. πλείστων Lasc. et Codd., πλείστον Ald. followed by Dind., *having applied myself to very many arguments*, sc. of the sophists.

967. Θρήσσαις ἐν σανίῳ. σανίς, properly a board, or, plank. It occurs in sing. *Orest.* v. 1221, for a door; but in Homer it is always plur. Here it means tablets. The Schol. on *Hec.* v. 1267, says that there was a temple of Dionysus on Mount Hæmus, in Thrace, in which were preserved some writings of Orpheus. *Oxf. Ed. notes*, p. 19.

— τὰς for δς. Monk on *Hipp.* v. 527, shews that the præpositive article is frequently put for the relative δς, ἧ, δ, not only in Homer, but also in the tragedians, especially in the choral odes.

— Ὀρφέα γῆρυς, the melodious Orpheus. See on v. 912. Orpheus introduced not only mystic and propitiatory rites, but also the science of medicine. *Pausan.* ix. 30. Many poems ascribed to him were current as early as the time of the Pisistratids. They are often quoted by Plato, and the allusions to them in the later writers are very frequent.

971. ἀντιτεμῶν, *dispensing them as antidotes (ἀντι).*

972. *The altars and the image of this goddess alone, it is not permitted us to approach; she heeds (lit. hears) not victims*, i. e. she is not to be appeased by sacrifices.

976. μείζων ἔλθοις. See on v. 907, *saevior*.

978. νεύσῃ, *may assent to, sanction by his nod.* The aor. subj. ἄν being understood.

979. σὸν σοί. That is, with the concurrence and co-operation of Necessity, to whom Zeus himself is subject, according to *Æsch.* *P. V.* v. 526. P.

— τελευτᾶν here, as in v. 374, signifies *to perform, to finish, to effect*, Lat. *perficere*, which is the proper notion of the word. But as death is the end (the finishing) of life, so τελευτᾶν came to signify *to die*, and τελευτή, *death*.

980. Χάλυβες is another and more common form than Χάλυβοι.

The Chalybes dwelt on the S. shore of the Black Sea, about Themiscyra and the Thermodon, as far to the westward, if not farther, than the river Halys. They were the same people as the Cha'dæi.

981. καί—σύ. The σύ is not redundant, but the sense is, "even the hard steel it is you (and none other) who destroy." P.

982. ἀποτόμου, rugged, stern. See on v. 118.—αἰδώς, remorse, or mercy.

985. καί σε, sc. Admetus.

989. σκότιοι, illegitimate, begotten of secret love: σκότης νόθος ὁ λάθρα γεννηθεὶς τῶν γονέων τῆς κόρης, Hesych. οἱ λαθραῖοι παῖδες ἐξ ἀδαδουχῆτων (clandestine) γάμων γενόμενοι. Ὅμηρος (Il. vi. 24), σκότηιον δέ ἐ γείνατο μήτηρ, Schol., in secret. Heroes are here meant, "of immortal sire and mortal mother born," such as Hercules, Memnon, Achilles, &c. Hermann and Dindorf, however, connect σκότιοι with φθίνουσι, in *Orcum abeunt; ad Orci tenebras abeunt; perish in darkness.*

995. τύμβος is the subject and χῶμα the predicate.

— νεκρῶν—φθιμένων, a pleonasm found also in Homer, *Od. λ'. 37, νεκρῶν καταθεθειώτων: the dead that perish.*

998. θεοῖσι ὁμοίως οὐ κληθήσεται τύμβος, ἀλλὰ καὶ θεοῦ τινὸς ναός. Schol.

1000. *Many a one, as he goes along the cross-road, leading from the highway to the tomb: or as he turns aside his steps, sc. to see the tomb.* Paley, however, observes that as the road by which she was buried is called ὀρθή οἶμος in v. 835, we cannot here understand "oblique," or "diverging," but as in v. 575, "sloping," or "up-hill," will best suit the sense.

1004. εἰ δοῖης, grant us prosperity; the *dæmons*, or spirits of heroes in the lower world being thought capable of sending blessings to mortals above.

1006. ὄδ'. See on v. 137.

SCENE VIII. vv. 1008 ad fin.

"Hercules, leading in Alcestis, veiled and silent, meets Admetus coming from the palace. Having first reproached him for having deceived him, he tests his fidelity and devotion to the memory of his lost wife, and presently restores her alive and safe to his arms." Oxf. Ed.

1009. μομφάς, κ.τ.λ., and not to cherish feelings of resentment in one's heart, brooding over them in silence: or with Paley, "not to keep feelings of dissatisfaction rankling in the heart."

1010. ἐγὼ δὲ, I must tell thee then (δὲ) that as I happened to be present at thy troubles, I considered myself entitled to be regarded as a friend, i. e. (as a reviewer of the first edition of this work correctly explained), "I considered myself entitled to assume the position open to a friend, by inquiring into your affliction with a view to assuage or relieve it, and to be treated with the candour due to a friend, by receiving a proper explanation of it. Hercules at his first interview with Admetus had

questioned him as to the cause of his affliction, and had received answer so evasive as to keep him in ignorance of the death of Alcestis. By this deception Hercules felt himself aggrieved, and says that it is wrong for a man to conceal from a friend anything that has displeased him in the conduct of that friend." This is much better than the explanation of Paley, that Hercules wished "to prove himself a friend by declining the proffered hospitality, and not claiming in the right of a *ξένος*, to be entertained at an unseasonable time."

1010. *ἤξιον, dignum me censebam, ἐξετάζεσθαι, spectari, Pflugk;* others, *to stand the trial, to be proved a friend.* The Oxf. Ed. thinks it may be taken actively, *to search them* (sc. τὰ σὰ κακὰ) *out, as a friend should.* The reviewer above alluded to translated, *to be reckoned among thy friends*, which he thinks is supported by the commencement of Admetus's reply, οὐδ' ἐν ἐχθροῖσιν τιθεῖς, where he declares he had not placed or reckoned Hercules among his enemies. And so the Scholiast, ἀξίον ἐμαυτὸν ἐνβριζῶν ἀριθμείσθαι ὡς φίλον.

1014. See v. 778. ὡς δὴ—ἐχων, *just as though thou wert concerned about, &c.*

1015. *ἐλειψάμην* is the reading of most MSS., vulgo *ἐσπεισάμην*, but as *σπένδεσθαι* is "to make a treaty," (lit. "to have a libation poured out in ratification of a compact,") Monk reads *ἐσπείλαμεν*. The middle form, *λεῖψεσθαι*, does not seem to occur elsewhere in this sense; but we have the analogy of *χοῶς χεῖσθαι* in *Pers.* v. 222, *Od.* xi. 26, *Orest.* v. 472. P.

1023. *πράξας, κ.τ.λ., but if I experience what I pray I may not meet with (for may I return!)*

— δ μὴ τύχοιμι, euphemism for *κακῶς*.

1024. *προσπολεῖν, to be a πρόσπολος, a handmaid.*

1026. *πάνδημον, public, open to all.*

1028. *νικητήρια, a plur. subst. in apposition with a sing., ut sæpe.*

1029. τὰ *κούφα*, sc. *ἀγωνίσματα*, equivalent to the cognate acc. *the lighter contests*, e. g. running; τὰ *μείζονα*, *the severer*, e. g. boxing and wrestling, and the exercises of the pancratium. The order is τοῖς μὲν γὰρ τὰ *κούφα* νικῶσιν ἦν, &c.

1030. Though there is an apparent antithesis in τὰ *μείζονα*, it is probable that τὰ *κούφα* means "feats of agility," viz. the foot-race, not "the less important contests." Boxing and wrestling would naturally be considered *μείζονες ἀεθλοὶ*, and have a greater prize attached, as requiring much more skill, practice, courage and strength. Homer, *Il.* xxiii. 262, &c., makes the order of the prizes for horse-racing (1) a woman and a tripod, (2) a mare in foal, (3) a caldron. Euripides seems to make the woman not the third prize, but the herd of oxen and the woman (ἐπ' αὐτοῖς) the second prize. Hence Hercules represents himself as a conqueror, not in the *third* and *least*, but in the *second* and *greatest* contest, and therefore justly says πολλῶ *μόχθῳ*, v. 1025. On this view *ἀθληταῖσι*, v. 1027, must be taken generally for competitors in any *ἀεθλος*. P.

1031. *βουφόρβια, a noun of multitude, only found in plur., a drove of oxen.*

1033. *παρεῖναι* (fr. *παρήμι*), *to let slip, to neglect, Lat. prætermittere.*

1034. *σοὶ μέλει, κ.τ.λ., it is right that the lady should be a care to thee.*

1037. For *ἐχθροῖσω* some MSS. have *αἰσχροῖσω*, which all the recent editors, except Matthiæ, reject. See on v. 1010.

1044. *ἀνωχθε*, syncopated imper. perf. from *ἀνωγα*, as if from *ἀνώγημι, ἀνώγεθε, ἀνωχθε*. Perf. with pres. signification.

— *πολλοὶ—Φεραίων*, parenthesis.

1049. *τοῦ καὶ, dic præterea quomodo; besides in what part of the house, &c.* See on v. 834.

1050. *πρέπει, she shews.* Buttmann, *Lexil.* p. 351, derives a new sense of this word from a comparison of the two following passages: *Æsch. Ag. v. 30, Ἰλίου πόλις ἐδάωκεν, ὡς ὁ φρυκτὸς ἀγγέλλων πρέπει*, and *Eur. Alc. v. 512, τί χροῖμα κουρᾷ τῆδε πενθίμῳ πρέπεις*; He does not think that in the second passage, the usual explanation of *τί χροῖμα* for *τί*, i. e. *διὰ τί*, with *πρέπεις* (*insignis es*) used absolutely, will be preferred before the explanation of *πρέπεις* by *σημαίνει*, which suits so well the passage of *Æschylus*.

1051. *κατ' ἀνδρῶν στέγῃ, in the men's apartments.*

1052. *στρωφωμένη, frequentative of στρέφω, if she constantly associate with, lit. στρωφᾶσθαι=“to turn oneself about frequently” in a place; versari in loco; hence, “to live in it altogether.”*

1054. *σου προμηθίαν, respect for thee; care lest harm should come to one placed by thee in my keeping.*

1055. *εἰσβήσας, having brought her into—made her enter.* The active aor. of *βαίω* is rarely found.

1056. *ἐπεισφρεῖν, to bring in, introduce besides, or as a second wife (ἐπι).* See on v. 305. *φρέω*, the derivative of *φορέω, φόρημι, φρήμι*, is only used in the compounds.

1058. *ἐλέγξῃ, should blame me.* This is a rare sense, especially with the acc. of the person. The thing however brought as a charge is τὸ *πίτνειν*. Paley. Observe the double acc. (*με* and *πίτνειν*) after *ἐλέγξῃ, should convict me of, &c.* Cf. Plato, *Lys.* p. 222 D: *ἐξελέγξαι τοῦτο ἡμᾶς.*

1060. The construction is changed: he began by saying that he was afraid of a double reproof; *first, ἐκ τε δημοτῶν*, as though he had intended to add as the *second, ἐκ τῆς θανάτου*. He refers to the request of *Alcestis* (v. 305) that he would not marry again.

1063. *μορφῆς μέτρα, know that thou hast the same shape and size as A.*

— *προσῆξαι*, from *προσέοικα*, pass. *προσῆγμαι*—a perfect with pres. signification, no pres. form *προσεῖκω* being in use.

1065. *μὴ μ' ἔλθῃ ἡρημένον, don't destroy me who am already destroyed, i. e. don't cause me further misery.* Monk compares v. 1047. There is a similar proverbial expression in Latin, “*currentem incitare;*” *Cic. de Orat. II. 44, “facilius est currentem incitare, quam commovere languentem.”*

1067. *θολοῖ καρδίαν, it troubles my heart.* *θολῶσαι=ταρᾶσαι, σκρῖσαι*, Hesych. from *θολός*, the dark juice emitted by the cuttle-fish when pursued by its enemies, in order that it may *trouble* the water and so hide itself.

1071. *δοσις εἰσι* is the correction of Hermann for *δοσις εἰ σύ*. Tyrwhitt proposed *δοσις ἐστὶ*. The sense, according to Herm. is, *oportet Dei, quisquis veniet, dona sustinere*, i. e. *sive beneficus veniet, sive inimicus. Whatever God shall come upon us, we must patiently endure what he sends.* Klotz defends the common reading, and thus explains it: *oportet autem te, quisquis es, id est, qualiscunque tua condicio est, ratam habere donationem Dei.* Dicit autem chorus hæc Admeto, etiamsi universam potius ille sententiam interponit quam Admetum admonere vult, quid ei faciendum sit.

1072. *εἰ γὰρ εἶχον, O that I had!* *εἰ, εἴθε, εἰ γὰρ, or εἴθε γὰρ* with an *indicative imperfect*, express a wish that something *were done now*; with an *indic. aor.* it indicates a wish that something *had been done formerly*; with an *opt. aor.* it wishes that something may be done *at the next moment, or at some future time.* Sometimes, but very rarely, a *subjunctive aor.* occurs. Cf. *Quart. Rev.* xv. p. 123.

1075. *ποῦ τόδε; what of that? why mention such a thing!*

1077. *μὴ ὑπέρβαλλε, don't exceed all bounds*, sc. in thy grief: vulgo *ὑπέρβαλ'*, which Dind. has retained. Klotz prefers *ὑπέρβαυ'*, the reading of a few MSS.

— *ἐναισιμῶς, moderately, reasonably; ut decet virum*, i. e. moderate, constanti animo. Wagner.

1079. *What advance wouldst thou make?* *προκόπτειν* is a term borrowed from the practice of armies on a march, when the pioneers cut down the trees, &c., that impeded their progress.

— *εἰ θέλεις.* Cf. Jelf, *Gr. Gr.* § 851.

1080. *ἔρωσ, sc. τοῦ θρηνηῖν*, Schol. *ἐξάγει, lit. carries me out of—beyond—myself; impels me.*

1081. *τὸ γὰρ φιλήσαι.* As the *aor.* here implies a past action complete, but extending in its consequences to the present time, we may translate, *enduring love for the dead, &c.*

1084. *So that I have no longer pleasure in life.*

1085. *ἡβάσκει* is the correction of Porson for *ἡβῆ σοι*. The word more commonly means "to be growing young," *rejuvenescere*, as *γηράσκειω*, "to be growing old," *senescere*, there being an analogy (as Paley remarks) between this termination and the Latin inceptive in *-sco*. *ἡβάσκει=ἀκμάζει*, Photius: *is at its prime—(height).*

1086. *Thou mayest talk of time, if time be to die*; i. e. what was said about time softening one's troubles may be true, if by time be meant the time of one's death.

1087. *παύσει σε, sc. λυπούμενον.*

1091. *ὠφελεῖν*, present for future.

1092. *δπονπέρ ἐστι*, i. e. whether on earth or in Hades, and whether her spirit is conscious of it or not. P.

1094. The sense seems to be this: in reply to the remark of Her-

cules, "thou incurrst the charge of folly," Admetus says, "Know (at all events) that thou shalt never have to style me bridegroom:" *ἴσθι μὴ καλέσωμαι με νυμφίον*, Schol. Herm. however and Dind. think that reference is made to the previous part of the reply of Hercules, *αἰνῶ*: "praise me, on the understanding that thou shalt never call me bridegroom."

1095. *ἔφηρεσα*, an aor. like *φιλήσαι* in v. 1081, "cujus manet effectus," as Pflugk remarks, "I praised thee before (in v. 1093) and still praise thee."

1097. *γενναίων*. Lasc. Ald. *γενναίων*. Hermann observes that the point lies in the nobility of the house, i. e. in its honour (see v. 601), because there would be less likelihood of the memory of Alcestis being lost, and less danger to the woman herself. The reading *γενναίων* is equally good, as Paley observes, if we take it as a *reason*, *τοῦ δέχεσθαι*, i. e. *δέχου αὐτήν, ἄτε γενναίων οὔσαν*. Hercules would say this with a knowledge that she was really *γενναία*, for the women proposed as prizes in a contest were of course slaves.

1098. *μὴ, ἴδοι*, sc. *βιάζου*, or understand *γένουτο*.

— *πρὸς τοῦ σκ. Διὸς*, by *Zeus thy sire*.

1100. *Ἄγε (γε), and if I do it, I shall be stung to the heart with pain*. Arist. *Acharn.* v. 1, refers to this line: *ὄσα δὴ δέδηγμαί τὴν ἐμᾶντροῦ καρδίαν*.

1101. *For perhaps this favour (on your part to me) may turn out to be a duty (ἐς δέον πέσοι) to yourself*. Oxf. Ed.

1103. *καὶ σὺ συννικᾶς*. Hercules means that Admetus is the real winner, since the prize is his own wife. But Admetus is to understand it as if Hercules merely meant that he ought to regard a friend's victory as in part his own, and so to rejoice at it. P.

1104. *καλῶς ἔλεξας*, a mere form of assent, quite common in Euripides. Admetus, thinking that Hercules had been speaking of the sympathy of friendship, replies, "True; but for all that let the lady go away."

1105. *εἰ χρεῶν, but first consider well whether it be necessary*, sc. that she should go away.

1106. *χρῆ*. The very next answer of Admetus shews that we must not render *χρῆ*, "it is necessary for her to go away;" we must refer it to *ἄθρει*, "I must consider it well, if you are not to be angry with me;" i. e. (as Paley observes) as the only way of averting your anger. Monk reads *ἐμέ* and makes *ὀργαλεῖν* active = *irritare*, in which case we must take *χρῆ* in the first sense mentioned, and render the whole passage thus: "She must go away, if at least you are not going to make me angry." But if this were the meaning intended by Admetus, he would not have said in his very next reply, *ἴκα νυν*.

1107. *εἰδῶς τι κάγώ*. The meaning is, "I have a reason for being so anxious that you should receive her." Oxf. Ed.

1109. *ἔσθ' ὅτε*, *some day or other*; lit. *there is (a time) when*.

1111. *μεθελὴν* is Monk's reading for *μεθελμην*; he also reads *τῆν* instead of *σοῖς*, both supported by good MSS. He remarks that *μεθιέναι* takes an acc. and *μεθιέσθαι* a gen.

1118. *Well then I do hold it forth, as (I would) to a beheaded Gorgon.* Elmsley proposed to read Γοργὸν ὡς καρπτομον, sc. οὖσαν, to avoid the elision of the *iota* in the dative sing. Γοργόνι. But this does sometimes, though rarely, take place in the Attic poets.

1121. βλέψον δ' ἐς αὐτήν. Alcestis had hitherto been veiled, and Admetus could only judge by her size and form that she resembled his wife. The veil is now removed by Hercules.—πρέπειν, here to resemble.

1122. *Now that thou art happy, bid farewell to sorrow; lit. depart from.* Cf. v. 21.

1123. Monk compares this part with the concluding scene of *The Winter's Tale* of Shakespeare.

1125. *Or does some mocking joy (sent from) heaven amaze me?*

— κέρπομος, *deceitful*: θεοῦ here and θεοί above (v. 1123) are to be read as monosyllables.

1126. ἀλλὰ τήνδε, κ.τ.λ., i. e. ἥδε, ἣν ὄρας, ἐστὶ δάμαρ σή, *this is thy wife that thou seest.*

1128. The same construction as in v. 1126, ὅδε, ὃν ξένον ἐποίησα, οὐκ ἐστὶ ψυχαγωγός, *he whom thou hast made thy friend is no necromancer.* The Scholiast says that ψυχαγωγοί was a name applied to the magicians of Thessaly, who professed to raise the spirits of the dead by their spells, and refers us to Plutarch, who has much on the subject, particularly in his treatise "on those who are at length overtaken by divine vengeance." Aristophanes, who seizes every occasion of turning into ridicule the wisdom and virtues of Socrates, says of him in his comedy of the *Birds*, that "among the Sciapodes there is a certain impure lake where Socrates calls forth souls from Hades (ψυχαγωγεῖ)."

1130. τύχη. The accusative comes under the general rule, that verbs of mental emotion (χαίρειν, ἠδεσθαι, μέμψεσθαι, &c.) govern this case, where, according to the structure of our own language, we should have looked for the dative. Monk formerly edited τύχη, but "to be incredulous about one's fortune" is different from not putting confidence in it. P.

1131. θίγω, προσείπω; *may I touch her? may I address her?*

1134. οὔποτε must be taken with ὄψεσθαι, *expecting that I should never see thee again*: as in *Med.* v. 67, οὐ δοκῶν κλύειν, *pretending not to hear.*

1140. δαιμόνων τῷ κυρίῳ, i. e. δαιμόνων τῷ τοῦ ζῆν ἢ μὴ ζῆν κυρίῳ: or, "with him of the Powers below who had possession of her," i. e. Death: ἢ τῷ ταύτης κυρίῳ, τουτέστι τῷ Θανάτῳ, Schol. Klotz, however, prefers the reading κοίρανῳ, which some MSS. give, and understands δαιμόνων to mean "the shades of the dead," for which he has also the support of the Schol. τῷ τῶν νεκρῶν κυρίῳ· φασὶ γὰρ τοὺς νεκροὺς δαίμονας. And the κοίρανος of the "shades" is Orcus, "qui manes, imagines mortuorum, continet et custodit, cui nunc Alcestin eripuerat Hercules." From the next verse it will be seen that Admetus understood him to mean Death. The Oxf. Ed. translates, "with the God who

is supreme in these things," the construction being, as he thinks, *ἐκείνω τῶν δαιμόνων θεῶν ἐστι κύριος τούτων*, i. e. *the dead*.

1143. *ἀναυδός*. As there is no third actor in this play, Alcestis is represented by a mute; for "the actor who wore the robe and mask of Alcestis in the beginning of the play, is now present in the character of Hercules." (Elmsley, *Classical Journal*, VIII. p. 434.) But beside this (as Paley remarks) the Greeks had a superstition that any one under a ban, or pollution, could not address others till after their purification or expiation.

1145. *πρὶν ἀν—ἀφαγνίσθαι*; before she unbind herself from her consecration to the gods beneath: *ἀγνίξω*, to bind by consecration, as in v. 76, *ἀφαγνίξω*, to release from such consecration, Lat. *desecrare*.

"Till from the gods that rule beneath
She be *unsanctified* with hallowed rites."

POTTER.

ἀφαγνίσθαι is here the middle voice.

1147. *δίκαιος ὢν*, "being already a just man, continue for the future to behave righteously towards guests." This verse contains what is undoubtedly the moral of the whole play, that *disinterested hospitality* (as shewn both to Apollo and to Hercules) *never fails of its reward*. P. The above rendering of *δίκαιος ὢν*, which has the support of Hermann, is preferable to that of Markland, who translates, *quemadmodum debet*.

1152. *αἴθρις*, at some other time.

1153. *πόδα*. The Schol. records two other readings, *δόμον* and *οδόν*. Like *βῆναι πόδα*, i. e. *βῆναι βάσιω*, this may be defended as a cognate acc. *ἔλθοις ἡλυσω*. P. Cf. v. 869, *πόδα περσεύω*.

1154. *τετραρχία*. From Strabo we learn that the whole extent of Thessaly was in early times divided into four great districts or Tetrarchies, Phthiotis, Hestiazotis, Thessaliothis, and Pelasgiotis. This division was still subsisting in the Peloponnesian war.

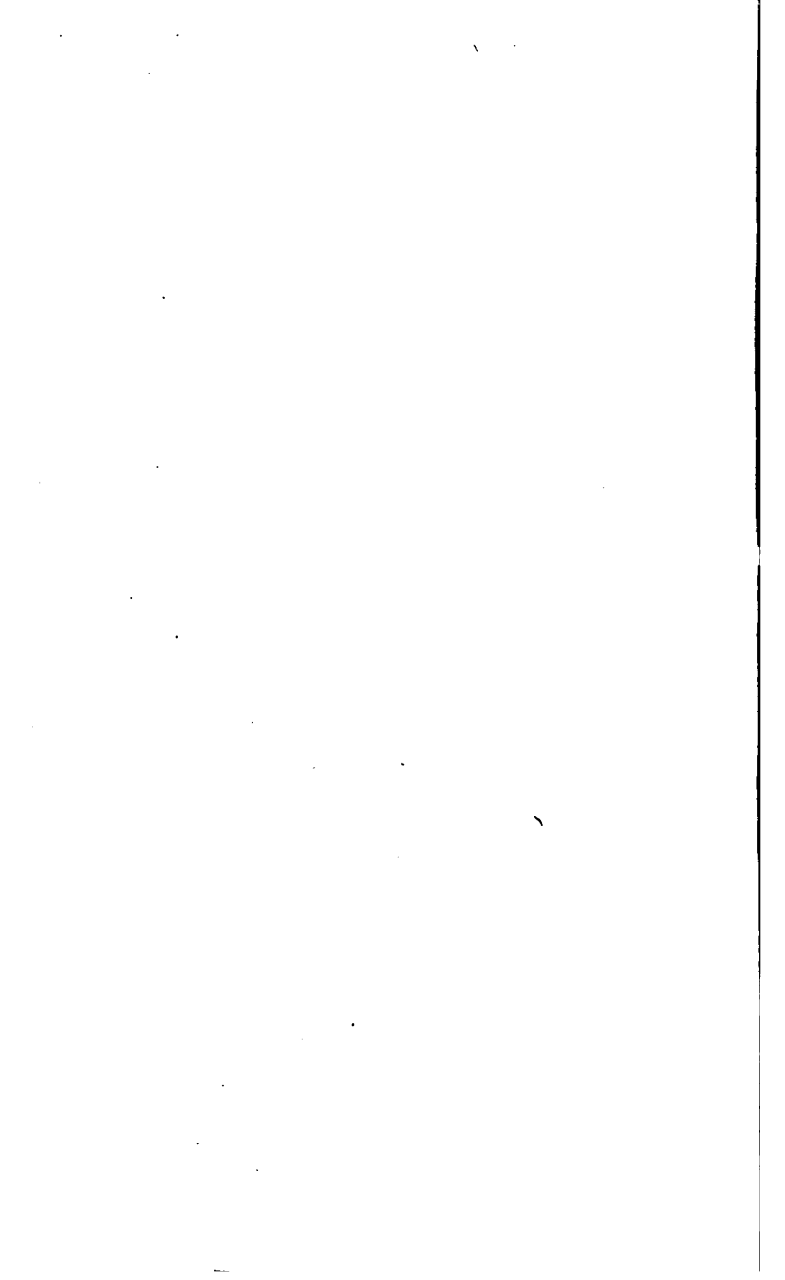
1156. *βωμούς τε κνισᾶν*, to fill the altars with the odour of sacrifices offered with supplications; lit. *sacrificial prayers*.

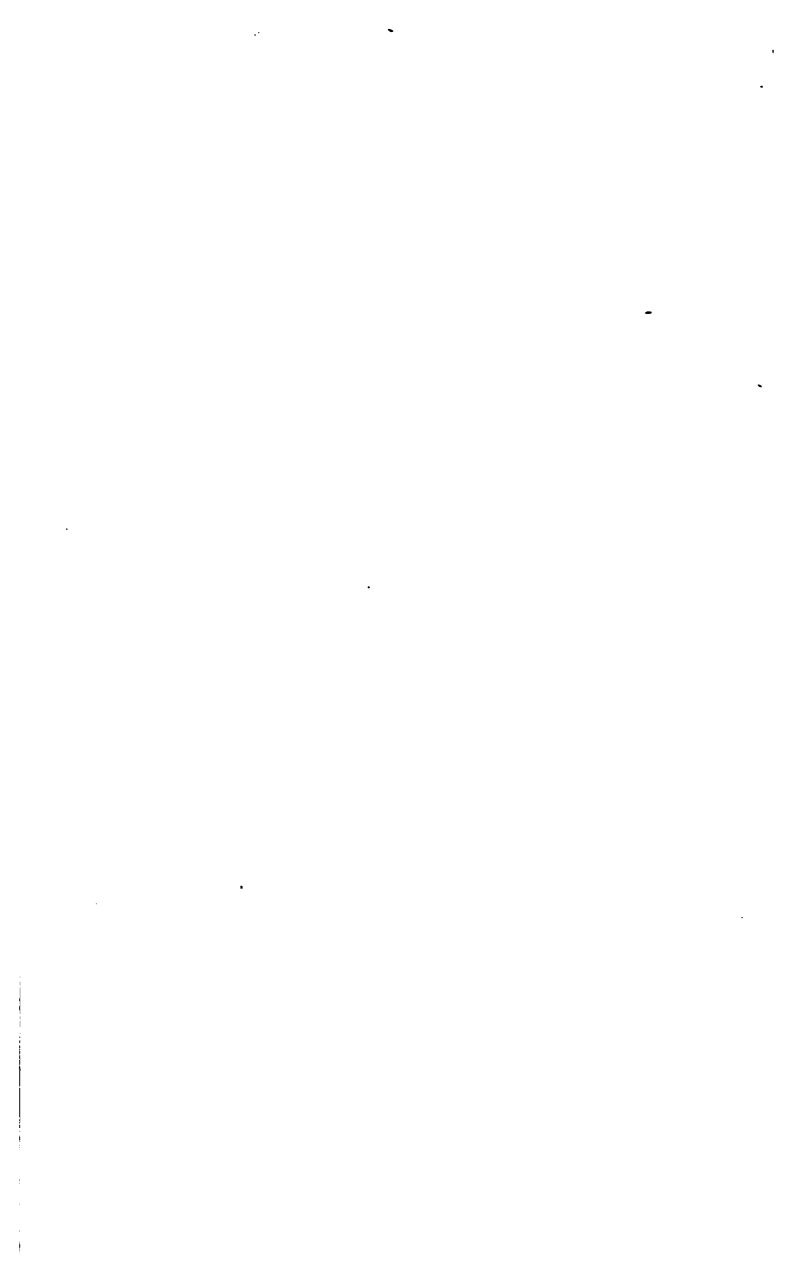
1157. *μεθρημόσμεθα*, mid. *we have adapted ourselves to a better life than our former one*. Cf. *Æsch. P. V. v. 319*, *μεθάρμοσαι τρόπους νέους*, *adopt new habits*.

1159. *τῶν δαιμονίων*, of providential occurrences, such as the restoration of Alcestis to life.

THE END.







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